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L I T E R A R Y  
J O U R N A L,

Or a Continuation of the  
*Memoirs of Literature.*

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By the same A U T H O R.

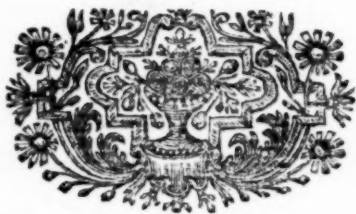
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*October, November, December, 1730.*

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V O L. II.

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L O N D O N:

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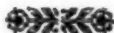
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Page 125. lin. 16. *alman* read *alman*.



THIS

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**T**HIS Part of the Journal would have come out at Christmasts, if I had not been sick. I shall always use my utmost endeavours to publish these Papers in due time. As I print this Work upon my own account, I hope my kind Readers will do me the favour to recommend it to their Friends.

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A L I T E.



A  
L I T E R A R Y  
J O U R N A L.

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*Octob. Nov. Decemb. 1730.*

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A R T I C L E XXVII.

Avis des Censeurs nomnés par la Cour  
du Parlement de Paris, pour l'examen  
de la nouvelle Collection des Conciles  
faite par les soins du Pere JEAN HAR-  
DOUIN Jesuite; avec les Arrêts du Par-  
lement qui autorisent ledit Avis, &  
l'Arrêt du Conseil qui en à empêché la  
publication. A Utrecht, chez Corneille  
Guill. le Febvre. 1730.

That is,

THE REPORT of the Censors appointed  
by the Parliament of Paris to examine  
VOL. II. Q the

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*the new Collection of Councils made by Father JOHN HARDOUIN a Jesuit ; with the Arrêts of the Parliament which authorize the said Report, and the Arrêt of the Council which prohibited the Publication of it. Utrecht 1730. in 4to. pagg. 97, besides an Advertisement of 14 pages. Sold by N. Prevost over-against Southampton Street in the Strand*

**T**IS very proper that my Readers should have an historical account of Father *Hardouin's* new Collection of Councils. That Jesuit undertook in the year 1695 to publish that Collection. He got himself authorized for that labour by an Assembly of the Clergy of France, to give a greater weight to his Work, and at the same time to make the Ultramountain opinions, he intended to insert in it, pass for the avowed and received opinions of the Gallican Church. But the Assembly did not approve his undertaking that Work as by their order, without appointing some Examiners, viz. M. *Pirot* and M. *Witasse*, Doctors and Professors of the *Sorbon*, and M. *le Merre* Advocate of the Parliament, upon condition that the sheets should be communicated to them, and that the Work should not come out without their approbation.

These



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These terms displeased Father *Hardouin*; and it was probably as much to get rid of them, as to make his Work more famous, that he obtained from the King, by the interest of the Society, that it should be printed at the *Louvre* in the King's Printing House, where there is a dispensation from approbations necessary for Books that are printed in other places. Accordingly the impression began in 1700; and 'tis certain that the first proofs only were communicated to the Examiners nominated by the Clergy, and that not having seen the rest, they did not give a certificate of approbation to the Work.

The eleven first Volumes happened to be printed in 1715, and ready to be exposed to sale; but previously to that, the Author published a notion of the whole Work in the *Conspectus* he put out, which was an extract of his Preface. He gives an account of those pieces that were wanting in the preceding Collections, even in that of Father *Labbe*, and which are added to his own Collection, as also of the needless pieces he leaves out, that he may not multiply the Volumes needlessly; and he pretends that his new Collection, tho' confined within twelve Volumes, is larger than that of Father *Labbe*, which contains sixteen. He also mentions the Manuscripts he made use of to render it more

Q 2

correct;

correct; and above all, sets off the six Tables inserted at the end of the XIth Volume, affirming that the fifth, which contains the words and memorable things, ought rather to be looked upon as a summary of the Councils, and an abridgment of the Catholic doctrine and of the discipline of the Church, than as a mere Table. Lastly, he promises Observations and Notes, probably to make a XIIth Volume, and says that till they come out, this fifth Table may supply them.

But those Observations and Notes, the necessity whereof the Author acknowledges, have not been published; and the reason of it is very plain: for the opinions advanced in the fifth Table having offended, as shall be said hereafter, all those persons who favour the liberties and maxims of the Gallican Church, they would have been still more offensive, if Father *Hardouin* had undertaken to establish and prove them in a Volume made for that purpose. The Work therefore consists only of eleven Volumes, which however may be divided into twelve, by putting the six Tables into the last.

The publication of the new Collection of Councils was expected immediately after that *Conspectus*; but the sickness of the late King put it off, the Author not thinking it proper to publish a Work print-

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ed at the *Louvre*, and dedicated to the King, before he himself had presented it to his Majesty. The King's death, which happened soon after, occasioned much greater difficulties, which suspended the sale of that Work ten years longer.

The Parliament of Paris being informed that Father *Hardouin's* Collection of Councils was printed, that he had already sent many copies into foreign countries, and that there were in that Work many things, either contrary to the maxims of France, or dangerous, ordered by an Arrêt of December 20. 1715. upon the opinion of M. *d'Aguesseau*, at that time Attorney General, and since Chancellor of France, that the new Collection of Councils should be examined by six persons nominated by them, Doctors of the *Sorbon* and other learned men, and that they should give their Advice about it; and in the mean time that Court prohibited the sale of any copy of the Work. Two of the Examiners, Dr. *Witasse* and Dr. *Du Pin*, happening to die in the course of that labour, the Parliament ordered by a second Arrêt of August 19. 1719. that the Advice should be given by the four Examiners who remained; and lastly, after the decease of a third, who was M. *Anquetil*, the Parliament ordered by a new Arrêt of August 27. 1721. that the Advice should be given

Q 3

by

by *Denys Leger* Doctor of the *Sorbon*, *M. Peter le Merre* Advocate of the Parliament, and *Mr. Nicolas Bertin*, three out of the six Examiners nominated in 1715. who were still living.

Those Gentlemen, after a private examination, had among themselves, both before and since the death of their colleagues, a great many conferences, in which the matters were examined with all the exactness and application they deserved. Those conferences were frequently held in the house of *M. de Mesmes* first President, and in his presence. *M. Joly de Fleury* Attorney General after *M. d'Aguesseau*, and one of the Advocates General, did usually assist at them; and nothing was transacted but in concert with those Magistrates. At last the Advice of the Examiners was delivered to the Parliament, and authorized by their Arrêt of September 7. 1722. It is ordered by that Arrêt, 1. That the Epistle dedicatory, prefixed to the Work, be suppressed. 2. That considering the difficulty of reforming the whole Edition, the Bookseller be allowed to sell it, upon condition that he shall print and insert wholly, both in Latin and French, at the beginning of the first Volume, the present Arrêt, the three preceding ones, and the Advice of the Examiners, and besides before each of the following

lowing Volumes, the same Arrêts at large, and that part of the Advice which concerns each of those Volumes. 3. It forbids under a fine to sell any copy of the said Work without the said Arrêts and the said Advice. 4. That no new Edition of the Work shall be made, unless it be corrected and reformed conformably to the said Advice.

Accordingly, the Arrêts and the Advice were printed at the King's Printing House at the *Louvre* in the same size as the Work of Father *Hardouin*, and this by the care of *Anisson* and *Rigaud* Directors of that Printing House, who had earnestly sued for the conclusion of that affair, that they might sale the Work, and who had made many complaints about the wrong done to them by such a long delay. The Public expected therefore to see that Work come out at last, with the precautions and preservatives the Parliament of Paris had thought necessary for maintaining the Maxims and Liberties of France.

But the Jesuits were too nice to endure this sort of disgrace: they contrived the matter so well by their intrigues and by their credit and that of their friends, that the King took cognizance of the affair, had it examined anew, and put out an Arrêt of his Council of State on the 21. of

April 1725. in which it is said that the King having ordered the Arrêts of the Parliament and the Advice of the Examiners to be exhibited to him, and being informed that this Advice did no less deserve to be examined than the Work itself, his Majesty had submitted it to the examination of persons the best able to give a *sound and impartial* judgment about it; that those persons having been employed about it near two years, had found, 1. That the Parliament of Paris had undertaken without power to stop and prohibit the sale of a Book which the late King had caused to be printed in his Royal Printing House, depending immediately upon his authority. 2. That Father *Hardouin* had omitted in his Collection many important pieces; that he had inserted others which should have been left out, and also needless or unexact notes; that he had insisted with too much affectation upon the authority of some Authors known to be the most addicted to the Ultramountain opinions, and that he had not explained himself in many places with a sufficient precaution about those things that may concern the Maxims of the Kingdom and the Liberties of the Gallican Church. 3. But that if this Work deserved to be reformed upon all those heads, the censure past upon it by the Examiners appointed by the  
the

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the Parliament, *prepossessed with opinions contrary to the authority of the Holy See, the most lawful and the least disputed*, does no less deserve to be reformed. 4. That the means which they thought the most proper for that purpose, was to get a supplemental Volume composed and printed forthwith, both with respect to the Acts that have been omitted, and to many notes proper to be made upon different pieces contained in the said Collection, especially upon the fifth Table, which deserves a particular attention. 5. That in the mean time they think the Director of the King's Printing House ought to be permitted to expose to sale the said new Collection, without being obliged to insert before it the Arrêts of the Parliament, nor the Advice of the Censors. The Arrêt enjoins afterwards that the supplemental Volume shall be forthwith composed and printed, and in the mean time permits the sale of the Work such as it is, as before the Arrêts of the Parliament; and only requires that the present Arrêt be printed and prefixed to the first Volume.

'Tis on account of this Arrêt that the Public has been hitherto deprived of the labour of the Examiners appointed by the Parliament of Paris. But because their Advice was already printed with the Arrêts, some copies of it have been preserved

not-

notwithstanding the care that was taken to suppress it. The Author of this Advertisement having got a copy of that Advice, says that he thought proper to restore it to the Public; and he hopes that not only those Frenchmen who favour the Maxims of France, but also the learned Men of other countries, and all those who have bought Father *Hardouin's* Collection, will be somewhat obliged to him for it.

The reading of the Advice, says he, will convince all unprejudiced persons, that Father *Hardouin* seems to have had no other design in his Collection but to authorize and set up the most ill grounded and the most dangerous claims of the Court of Rome, and thereby to undermine the Maxims of the Kingdom, and the doctrine of the Clergy of France, and of the Faculty of Divinity of Paris; which is the constant endeavour of the partisans of the Court of Rome. And therefore he has left out many important pieces which do not agree with those pretensions, though they are to be found in Father *Labbe's* Collection, and he has inserted many others either false and supposititious, or doubtful and of no authority. The Reader will particularly observe in the new Collection an affectation of calling the Council of *Florence* and the Vth of *Late-*  
ran



ran General Councils, whilst the Author refuses to call so the Councils of *Constance* and *Basil*, and speaks of them upon all occasions without respect and in a manner the most proper to make them lose the authority they have in the Church, especially in France. There is in the fifth Table an ample Collection of the Ultramountain opinions, taken from those Authors who are most devoted to the Court of Rome, and in particular from Cardinal *de Turrecremata*; and those opinions are confidently produced as certain maxims, which the Catholics ought not to bring into question. Such are the power over temporalities, and the power of deposing Kings conferred upon the Pope by Jesus Christ, the Pope's superiority over all the Councils. *The Pope has all power over the universal Church, and cannot be tried nor punished by a General Council. A judgment given by the Pope ought not to be revised by any body. The Roman See alone has a right to examine and define what concerns the Catholic faith; and by that See, one must understand the Pope and the Cardinals, exclusively of the Bishops. The Pope is the only Bishop of all the Bishops. All the power of jurisdiction of the other Prelates is derived from the Pope. From all places there is an appeal to the Pope, but none from him to any one whatsoever.*

Such

Such are the maxims dispersed through the fifth Table; and this Father *Hardouin* calls an abridgment of the doctrine and discipline of the Church, and a summary of the Councils. A French Writer, *says our Author*, who runs into such an excess, especially in a Collection of Councils, did doubtless deserve that his Work should be wholly suppressed, or at least the fifth Table, in which all those pernicious opinions are collected; and it must be owned that the Parliament of Paris carried moderation very far, by being contented with the precautions above mentioned, in order to maintain the maxims of the Kingdom, and the doctrine of the Gallican Church, against the endeavours of the partisans of the Court of Rome. But one could never have believed, *continues the Author*, that the enemies of those maxims and of that doctrine, would have so great an interest as to render those precautions useless, even by the authority of his Majesty's Council.

Our Author commends the Advice of the Censors which he has now published, and says it is now the more necessary, because the supplemental Volume has not been yet printed by Father *Hardouin*, though 'tis above five-years since the Arrêt of the Council ordered it should be  
pub.

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published; and it does not appear at all that there is such a design.

'Tis well known that Father *Hardouin* has advanced a strange system to prove the spuriousness of most of the Works of Antiquity. Our Author gives a particular account of that system, to show that a person who entertains such an opinion, was by no means qualified to publish a new Collection of Councils.

This Advertisement is written with great judgment; and what I have extracted out of it, will not be unacceptable to the Readers, particularly to our learned Divines. As for the *Advice of the Censors*, it contains many remarkable observations, which ought to be read by the Curious. It has been printed in Latin and French in two columns. 'Tis a deplorable thing that whilst the Parliament of Paris is always intent upon the preservation of the Liberties of the Gallican Church, a powerful Society should continually endeavour to subvert them.



A R T I-



## ARTICLE XXVIII.

THE HISTORY of the Propagation of Christianity, and the overthrow of Paganism. Wherein the Christian Religion is confirmed. The rise and progress of Heathenish Idolatry is considered. The overthrow of Paganism, and the spreading of Christianity in the several Ages of the Church is explained. The present State of Heathens is inquired into; and Methods for their conversion proposed. By ROBERT MILLAR, M. A. In two Volumes. The third Edition corrected, with Additions. London: Printed for A. Millar, at Buchanan's Head against St. Clement's Church in the Strand 1731. in 8vo. pagg. 447 and 404. besides the Preface and two Tables.

THE importance of the Subjects treated of in this learned Work sufficiently appears from the Title. I shall not dwell

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dwell long upon this Performance, because it is not a new one: the Preface is dated from *Paisley* October 21. 1723. However being told that these two Volumes are almost new in England, I think it will be very proper to insert here the Titles of the nine Chapters into which they are divided. I. Of the truth and excellency of the Christian Religion. II. Of the Origin and Progress of Idolatry, from the Creation of the World to the birth of Christ; where the Deities of the *Syrians, Phœnicians, Egyptians, Canaanites, Greeks, Romans*, and other nations in that period are considered. III. Of the overthrow of Heathenish Idolatry, and of the spreading of Christianity, from the beginning of the first to the end of the third Century. IV. Of the Propagation of the Christian Religion, and of the ruin of Paganism in the fourth Century. V. Of the vanity and folly of Paganism: where the reasonings of the primitive Fathers against it, and the accusations of the Gentiles against the Christians, with their answers, are explained. VI. Of the Propagation of Christianity, and overthrow of Paganism, from the fifth to the fifteenth Century. VII. Of the present State of Heathens in *Asia, Africa*, and *America*. VIII. Of the Propagation of the Christian Religion, and overthrow of Paganism,

Paganism, since the reviving of Arts and Sciences, Knowledge and Learning in the fifteenth Century, and downward to the present time. IX. Of the means to be used for converting the Heathens, and propagating Christianity; with arguments to promote the same.

Certainly these Subjects are both important and entertaining. There is a great variety of matters in this Work; and I cannot give a greater commendation of it, than by saying that it has been recommended in print by the Lord Bishop of London.



## ARTICLE XXIX.

OEUVRES diverses de Monsieur l'Abbé DE SAINT PIERRE. A Paris, chez Briasson——1730. *Two Tomes in 8vo, which make up one Volume, pagg. 317 and 295. Sold by N. Prevost in the Strand.*

**T**HE first Tome of this Work contains, 1. A Project to improve Education: 2. A Discourse upon true Greatness. In the first Piece, Abbé *St. Pierre* shows that the design

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design of a good Education in general is to make the happiness of the Scholar, of his Parents, and of the other Citizens, much greater than it would be without such an education. In order to procure a good education, care ought to be taken to form in young people the habit of a *Christian prudence*, of *justice*, of a *desire of doing good to others*, of *discerning the truth*, and lastly the habit of *learning facts, maxims and reasonings*, the knowledge whereof contributes to the happiness just now mentioned. The author explains those several means of happiness. He affirms that a public education is preferable to a domestic one. Afterwards he proposes the establishment of a perpetual Academy to direct the education of Youth, and lays down several rules for the improvement of that education. A particular account of this Piece would be too long. It ought to be read at length by those who concern themselves in that Project. I shall only set down here what the Author says upon *Languages*.

It appears to him that the knowledge of Languages is chiefly useful for the promoting of Trade. As for Sciences and Arts, says Abbé *St. Pierre*, the French have frequently better Works in their own tongue, either original or translated, than in the antient languages. And if the Government would give pensions and gratifications

cations only to nine or ten Translators for translating the Works of the Antients and of Foreigners, there would quickly be twenty more, who in hopes of getting a pension would take more pains in translating than the pensioners themselves. The French have now all the good Authors both Greek and Latin pretty well translated for their use; and a hundred years hence there will be other translations better still than the present ones.

As for Trade, some Frenchmen want to understand the living languages of their neighbours, and need not learn dead languages. 'Tis therefore sufficient in the first Forms to translate out of Latin: Clergymen, Physicians and Magistrates, must apply themselves to it more particularly in their own Schools, and some must learn Greek, and others Hebrew. As for the eight or nine Forms of a general and common education of all children, they need only understand Latin with some facility: "Nay, *continues*  
 " *the Author*, there will be a time when  
 " we shall be sensible that we want less  
 " to understand dead languages, than the  
 " *Malabarian* or the *Arabic*."

Now (the Author goes on) if in our eight or nine first Forms, common to all professions, reckoning the two Forms in which natural Philosophy and Politics will



be more largely taught, we take off the three quarters of the time that is now spent in learning Latin, and if every thing is taught in the vulgar tongue, 'tis evident that this spared time may be employed in teaching things incomparably more useful, either for Manners, or for sciences and arts, and that every thing will be taught with much greater facility and pleasure, both for the Masters and Scholars, than if the lessons were still given in Latin.

2. The French want much more to have some skill in the English, Dutch, Spanish or German language, both for the negotiation of foreign affairs and for trade, than to understand Latin.

3. As it is much easier to teach a Frenchman the English tongue with the help of the French language; it appears ridiculous that those who teach him Latin, should speak Latin, instead of speaking to him in French.

'Tis ridiculous to teach Arts and Sciences in a dead language; for 'tis a manifest folly to be more intent upon teaching some languages than things themselves, since 'tis only in order to learn more easily things themselves, that is, arts and sciences, and antient facts, that we learn the antient languages.

4. One must not pretend to learn perfectly any of those languages at School, but only something of it; and then one may perfect himself in it with the help of a Dictionary, as occasion requires, according to every one's profession. 'Tis much better, *pursues our Author*, that Masters should teach Scholars things rather than words, which give no new idea, no new knowledge. 'Tis ridiculous, to spend much time in teaching thoroughly 50 or 60 Scholars a language, only to understand it, and not to write it in the whole course of their lives; whilst that time may be employed in perfecting those children in the knowledge of things which they make use of every day, History, Geography, Chronology, natural Philosophy, Mechanical Arts, Liberal Arts, Music, Anatomy, Physic, Chymistry, the Civil Law, Morals, Religion, Politics, military Arts, Navigation, Geometry, Arithmetic. Perhaps some will think that our Author speaks too slightly of the learned languages.

5. In teaching those languages, *says he*, one may chuse some eloquent passages, some passages that concern an Art or a Science, both curious and useful, that the beauty of the subject may invite children to understand well what they read; and  
by

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by this means they might learn at the same time words and things.

6. Before a Master teaches dead or living languages, 'tis proper he should teach a Scholar his mother tongue by grammatical rules, the genders, the masculine, the feminine, the substantive, the adjective, the verb, the tense, the adverb, &c. Because he will easily learn the grammatical observations of his natural language, and when he is used to them, he will much more easily learn the Grammar of the Latin, by reason of the Analogy, and resemblance between the Grammars.

The Author says that he has these two last observations from Father *de Tourne- mine* a Jesuit, who is one of those who very much desire that there should be an Academy appointed by the Government to improve the public Education.

7. Thus Scholars would learn their mother tongue by rules in the third Form, and begin to translate some Latin in the fourth and the next Forms to the last, in which the most lofty parts of Arts and Sciences will be taught; for 'tis the Author's opinion that children should be taught in the eight or nine Forms something of all arts and sciences, but the most easy things in the lowest Forms, and the most difficult in the highest.

I shall say nothing of the second Discourse, which concerns *true Greatness*, because I published a Discourse of Abbé *St. Pierre* upon that subject in the *New Memoirs of Literature*, Vol. III. Art. 35.

I PROCEED to the second Tome. There are in it six Pieces. 1. A Project to make Sermons more useful. 2. A Project to improve the Education of Princes and great Lords. 3. A Project to improve the Education of young women. 4. Observations upon the design of establishing a perpetual Academy for the public Education in Schools. 5. A Project to make public Spectacles more useful to the State. 6. A Project to make a better use of the desire of distinction among Equals.

In the *New Memoirs of Literature*, Vol. IV. Art. 32. I gave an account of the *Project to make Sermons more useful than they are*: and now I shall confine myself to the *Project concerning public Spectacles*.

The Author says that he approves the opinion of those who believe that Poets in their Tragedies may inspire and keep up the love of one's country, and sentiments of courage, justice and beneficence. He believes also that in their Comedies they may inspire an aversion for softness, cowardice, gaming, luxury, vain expenses,

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ces, wrangling, avarice, flattery, indiscretion, hypocrisy, lying, *misanthropy*, detraction, in a word, for all those vices which are prejudicial to our fellow creatures.

But in order to direct the Poets, and make their Works as useful to the Public as 'tis possible, Abbé *St. Pierre* believes 'tis proper, 1. That the Government should establish a Society of eight or ten persons who are good judges, and who under the direction of the Magistrate of Policy shall take care to make Spectacles more useful to good manners. The King shall appoint four of those Directors: these shall appoint a fifth: the five shall appoint the sixth: the six shall appoint the seventh, and so on.

Spectacles must needs be very pleasing to the Spectators, since they resort to them in great numbers. But a Poet ought to make them useful, and good manners more amiable.

These are two things which ought to be united in a Comedy, that is, in the imitation of actions, sentiments and discourses, and in the representation of the events of human life. 'Tis the part of the Government to unite always those two things, and to contrive the matter so, that Spectacles may never be prejudicial to good manners, but on the contrary instil

virtuous sentiments into the minds of the Spectators.

The Government ought to pay part of the charges for the public Spectacles, when they are useful to the Society; and the Spectators ought to pay for the other part, because they afford them some pleasure.

2. 'Tis proper that the King should appoint a Place of *First Writer of Tragedies*, and another of *First Writer of Comedies*, and that he should nominate him among the three who shall be nominated by the Academy of Spectacles. They shall be chosen among those, who have composed most Pieces agreeable to the Spectators and useful to good manners.

Good policy requires that some excellent Poets, (who are honest men) should be formed, and that they should get a good income.

Our Author has observed long since that the old French Plays, which had the best success 80 years ago, deserve to be improved, at least in relation to Manners. On the one hand the language undergoes some alteration, and on the other Reason is improved and taste refined. We perceive now in those Pieces some faults, which did not appear to our fathers fifty years ago, though they were ingenious men. Those pieces well improved would generally be much better, both for the  
pleasure

pleasure and advantage of the hearers, than new pieces. For 'tis much easier to improve a Work that has already many beauties, and to make an excellent one of it, than to compose a new one free from faults, and containing greater and more beauties than the old one, which was already very good.

'Tis true a new Author may treat the same subject; but for fear of being accounted a plagiarist, he will not transcribe the finest Scenes, and make use of the finest Verses. Perhaps he will upon the whole be more successful than the old Author; but his piece would have been much better, if without any scruple and loss of his reputation he might have made use of every thing that is excellent in the old piece. In order to it, he should be encouraged by a reward to improve such a piece; and then he would lose none of the beauties of a piece of *Corneille*, *Racine*, *Moliere*, and their successors, or if he was forced to lose some of those beauties, he would substitute greater ones in their room, and add new ones.

There is another great obstacle to the execution of this project. An Author who is able to improve one of the best pieces of *Moliere*, is able to make a new one that will be good, but not so good as that of *Moliere* when improved; and being able

ble to be an Inventor, he will not be contented to be an *Improver*, unless he be well rewarded for improving the Work of another Author, and preferring the public good to his own reputation.

Wherefore Abbé *St. Pierre* tells us that the King should give every year a pension of two hundred ounces of silver to him, who in the judgment of the Academy of Spectacles has best improved such a Comedy. This reformed piece shall go by the name of the Reformer, till it be reformed again some years after his death. By this means good Works would not be lost for want of leaving out or adding to them what is necessary to make them more useful in the next Age than they were in the preceding one. For care ought to be taken that public Spectacles should be improved, according to the improvement of human Reason; and the best way of attaining to perfection in a little time, is to make use of the good things to be found in the Works of the dead, by leaving out or mending what is faulty, and embellishing what is beautiful.

Our Author owns that a good Poet will perhaps lose a hundred years of reputation; but this loss, says he, cannot be compared to the great advantage that will accrue to an infinite number of Spectators.

Perhaps



Perhaps it will be said that what appears possible in speculation, is really impossible in the practice. Abbé *St. Pierre* answers that this is said without a proof, and that the thing very well deserves to be tried with the help of a reward. Nothing can be lost by it, and a great improvement of the Stage may arise from it, both in France and in other countries.

Three material things ought to be observed in Comedies: 1. To inspire the Spectators with an *aversion* and hatred against knavery, treachery, and other wicked things: 2. To raise in their minds a *contempt* of softness, idleness, and the exorbitances of luxury and voluptuousness: 3. To *ridicule* all other vanities and affectations.

In a Tragedy these three things ought to be minded: 1. To raise a greater admiration of virtue and noble talents, and of the praises bestowed upon great men and upon their virtue: 2. To make the hearer sensible of the different esteem for different virtues and their different degrees: 3. To make him hate all Crimes and all sorts of Injustice.

'Tis for the good of the Society that wicked and unjust men should appear upon the Stage; but the Poet must paint them with such colours as may raise in the Spectator an abhorrence for injustice  
and

and wickedness, and never with colours that lessen a crime by disguising the sentiments of a wicked man. Were it a project worthy of an honest man and a good Citizen to use a great deal of wit in order to raise tears for the wretched *Cartouche* or the wretched *Nivet*, who died upon a Wheel, for the infamous *Catiline* abhorred by all good citizens?

The Author says that there are in *Moliere's* Works a great many places, in which some sentiments of justice and beneficence are ascribed to odious and contemptible men, and some sentiments of injustice to valuable persons. And therefore a Society of moralist and politic Censors must take care to direct the Poet towards the public good, whilst his own interest directs him sufficiently to his private advantage.

'Tis certain (continues the Author) that *Moliere* has taught us how to paint well men, who have commonly a mixture of vices and good qualities; but he did not always take care to commend what was valuable in them, and to express a contempt for what was contemptible. This is the reason why his Comedies are sometimes no less pernicious than conducive to the improvement of good manners.

He was a great Painter; but because he had no other view than to get a reputation

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on and make his fortune by much pleasing the Spectators, and because he altogether slighted the design of true Politics, which consists in raising by a ridicule a contempt and indignation for vices and imperfections, he neglected the public good, and minded only his own advantage. That Poet, says Abbé *St. Pierre*, has not made the French better men.

As for the *Opera*, our Author hopes that in time the Spectators will be better pleased to hear the sentiments and actions of great men sung, than the shameful maxims of a soft life, and the extravagant sentiments of a mad love.

Abbé *St. Pierre* concludes with these words: If an Academy was now set up in a great Kingdom to direct the public Spectacles to the reformation of manners; and if the Poets were encouraged to promote so good an end; the most sober fathers and mothers would thirty years hence carry their children to the Playhouse as well as to the best Sermons, to instil into their minds reasonable and virtuous sentiments. And in every Town of thirty thousand inhabitants, there would be at the public charges Theatres and Comedies, that People of a small fortune might repair to them at a cheap rate; and thus pleasure would contribute to a good Government. For can there be any thing more

more valuable than to lead men by innocent pleasures to the practice of virtue and to a happy life?

The Author cannot be sufficiently commended for publishing many Pieces in order to promote virtue, and consequently the happiness of mankind. No one can spend his time more wisely, and for a better End.



### ARTICLE XXX.

MEMOIRES de la Vie de THEODORE-AGRIPPA d'AUBIGNE, Ayeul de Madame de Maintenon, écrits par lui-même. A Amsterdam, chez Jean-Frederic Bernard. 1731. in 12. Sold by P. Dunoyer at Erasmus's Head in the Strand.

**T**HIS Life of *d'Aubigné*, Grandfather of Madam de Maintenon, written by himself, and inscribed to his Children, was only to be found in the Libraries of some curious persons at Paris. He published an universal History from the year 1550. to 1601. in three Volumes *in folio*, which

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which was burnt by an Arrêt of the Parliament of Paris. Whereupon the Author fled to *Geneva* where he died in 1630. at 80 years of age. I have read his Life, and have not found it tedious. *D'Aubigné* was a military man, a man of Letters and a very zealous Protestant. He was always ready to fight a Duel with a sword and a dagger, and always took care to say his prayers before he fought. He frequently commends himself, and sometimes acknowledges his faults, and even his sins. Here follow some passages out of his Life.

1. *D'Aubigné* says that upon his return into *Gascony*, after a long and dangerous journey, his Master the King of *Navarre* (afterwards Henry IV. of France) gave him no other gratification but his picture. Whereupon he writ the following lines under it.

*Ce Prince est d'étrange nature,  
Je ne sçay qui diable l'a fait :  
Il recompense en peinture  
Ceux qui le servent en effet.*

He was very familiar with that Prince, and sometimes he confesses that he took too great a liberty with him: and upon this account he was out of favour at Court more than once.

2. Among

2. Among his feats of war he mentions this. In the heat of a fight, he took his sword with his left hand, to preserve with the right a hair-bracelet of his Mistress, which was set on fire by the shot of an *Arquebuse*. Captain *du Bourg*, who was engaged in the other party, sent him word after the fight, that he had seen that feat, and that being resolved to show a like instance of intrepidity, he had delineated at the same time a Globe and a Cross upon the sand with the point of his sword.

3. One night, says *d'Aubigné*, "being  
 " in bed in the Wardrobe of my Master  
 " (*the King*) with the *Sieur de la Foree*,  
 " I told him several times, because he  
 " made no answer: *La Force*, our Master  
 " is a stingy Miser (*un Ladre vert*) and  
 " the most ungrateful man upon the face  
 " of the earth. At last he answered half  
 " asleep, *What say you, d'Aubigné?* The  
 " King of *Navarre*, who heard me speak  
 " those words several times, cried out,  
 " He says that I am a stingy Miser, and  
 " the most ungrateful man upon the face  
 " of the earth. I was confounded and  
 " uneasy at it till the next day; but that  
 " Prince who neither loved to reward  
 " nor to punish, did not look sourly  
 " upon me, nor did he give me any  
 " thing."

4. Having

4. Having a post in the Siege of Paris, says *d'Aubigné*, " I went alone to the " *Pré-aux-Clercs*, with a design to chal- " lenge *Sagonne* to fight a duel. As I " was going up to the most advanced Gen- " darme, named *Leronniere*,—to charge " him with my commission, the said *Le- " ronniere* answered me with injurious " words and oaths, challenging me to " fight, which he thought was impossi- " ble, because there was a deep and wide " ditch between us. Being provoked at " such a brutality, and seeing that his " Arms were silvered over, which I should " be glad to have, I resolved to go to " him; and being well mounted, I leap- " ed immediately over the ditch. He re- " ceived me with a pistol-shot, and then " seeing that it was in my power to kill " him with mine, he begged his life, and " made himself my prisoner in sight of " ten Troopers, who were coming to his " assistance. I sent him to the Prince of " *Conty* and to *M. de Chatillon*, who com- " manded in the Quarters of *Vaugirard*. " This action which happened on the " same day that King Henry III. was " wounded at *St. Cloud*, being related to " that Prince, immediately after he had " received his wound, he desired to see " the said *Leronniere*, and my Master " ordered me to carry him to the King;

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“ but I would not do it, and left it to another, not caring to boast of it, especially to a Prince whom I could not forgive the *Paris Massacre*.”

5. *D'Aubigné* walking with the King, after the death of *Henry III.* that Prince showed him his lip wounded with a knife by a young Scholar, named *John Chastel*. Whereupon *d'Aubigné* told him: *Sir, because you have renounced God only with your lips, (by turning Roman Catholic) he has been contented that they should be run through; but if ever you happen to renounce him with your heart, he will permit that your heart should be also run through.* The King was not offended at that bold reply. 'Tis well known he was afterwards stabbed in the heart by *Ravaillac*.

6. “ Being at Court, says *d'Aubigné*, when the King was very sick at *Montceaux*, and like to die, that Prince sent for me into his chamber, and ordered me, after he had kneeled down twice to say a short prayer, to tell him freely — whether I believed that he had ever sinned against the Holy Ghost. It was in vain for me to decline it, and to propose a Minister, as a more able person to resolve that question. Being therefore obliged to tell him my thoughts, I enlarged upon the four indications



“dications of that Sin; first, the Know-  
 “ledge of an ill thing in the doing of  
 “it; secondly, admitting error, and  
 “rejecting truth; thirdly, being with-  
 “out repentance, which, in order to be  
 “sincere, should inspire us with a perfect  
 “hatred against sin and our-selves, be-  
 “cause it offends God; fourthly, des-  
 “pairing of God’s mercy. Afterwards  
 “I told the King: *Sir, ’tis now your*  
 “*part to examine whether you find your*  
 “*self in any of those four Cases.* Thus  
 “I left it to him to decide his own que-  
 “stion. Which occasioned a conversa-  
 “tion that lasted above four hours, and  
 “was often interrupted by the fervent  
 “prayers which that Monarch put up  
 “from time to time. At last, this long  
 “discourse came to nothing; and my  
 “Master being better the next day, ne-  
 “ver mentioned the same matter again”.  
 It seems to me that *Henry IV.* was in ear-  
 nest, when he put up so many prayers  
 in the pretence of *d’Aubigne*. That  
 Gentleman says that when the French  
 lost him, they lost one of their best Kings;  
 that he was not without faults, but that  
 he had sublime virtues.

It appears from this Work that several  
 Protestant Lords and several Ministers  
 were bribed by the Court after the death  
 of *Henry IV.* The Minister *La Fourcade*

at the Synod of *Thouars* got up many times, and interrupted those who spoke boldly, crying out: *Gentlemen, let us beware of offending the Queen:* and another Minister did often repeat these Latin words: *Principibus placuisse viris non ultima laus est.* *D'Aubigné*, whose Zeal for the Protestant Religion was constant and unshaken, compares the Assemblies of that time to prostitute women.



## ARTICLE XXXI.

LETTRES philosophiques sur la formation des Sels & des Crystaux, & sur la Generation & le Mechanisme organique des Plantes & des Animaux: à l'occasion de la Pierre Belemnite & de la Pierre Lenticulaire. Avec un Memoire sur la Theorie de la Terre. Par Mr. BOURGUET. A Amsterdam, chez François L'Honoré 1729.

That is,

PHILOSOPHICAL *Letters upon the formation of Salts and Crystals, and upon the*

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*the Generation and organical Mechanism of Plants and Animals: on occasion of the Stone called Belemnites and of the Lenticular Stone. With a Project concerning the Theory of the Earth.*

By Mr. BOURGUET. Amsterdam.

1729. in 12. pagg. 208. Sold by N. Prevost in the Strand.

**T**HIS Book consists of four Letters written by Mr. Bourguet of Neuchatel in Switzerland to Dr. John James Scheuchzer of Zurich.

In the first, he undertakes to prove that *the Belemnites is the tooth of some Sea Animal, and that the Lenticular Stones were the covers of a sort of Sea Shell*. He believes that as the strait teeth of a Crocodile are very like the *Belemnites*, the latter might have been a tooth of an *Alligator*, another sort of Crocodile very well known in *America*. The reason of it is, that a Crocodile has many crooked teeth; and our Author believes that an *Alligator* has them all strait, because he has two teeth longer than the others at the end of the lower jaw, which get into holes in the upper jaw, when that animal shuts its mouth. As for the *Lapis lenticularis*, it was (says he) the

cover of a *Cornu ammonis*. Philosophers abound with conjectures.

In the second Letter, Mr. *Bourguet* explains *the formation of Crystals and Salts, of the Belemnites and of the Lenticular Stone.*

The third concerns the *spermatic Animalcula*, *the dust of the stamina of flowers, the Embryos, the Plastic Natures, &c.* In this Chapter the Author confutes at large the System of the Spermatic *Animalcula*, and that of the Plastic Natures.

In the fourth, Mr. *Bourguet* explains *the System of the Embryo being unfolded in the Ovum, and the organical Mechanism.*

The Author gives us the following notion of the nature and design of those Letters at the end of the fourth.

“ I wish, *says he*, that the Naturalists,  
 “ Materialists, and Spinofists, who set  
 “ up for free thinkers, into whose hands  
 “ these Letters may come, would give  
 “ themselves the trouble to read them  
 “ with some attention. I dare promise  
 “ myself that those who pretend to rea-  
 “ son, will find in them some important  
 “ truths demonstrated in an easy, natural,  
 “ and at the same time very strong man-  
 “ ner. They will see the true nature of  
 “ the *Belemnites* and of the Lenticular  
 “ Stones,

“ Stones, two pretended Fossils, which  
 “ by the admirable regularity of their  
 “ figure might occasion a doubt, as to  
 “ the origin of Shells and of Fishes, and  
 “ Bones of Animals petrified, in the  
 “ mind of those who love to take hold  
 “ of the least appearances, that they may  
 “ not acknowledge a divine Providence,  
 “ which governs the World in general and  
 “ Mankind in particular. The same na-  
 “ turalists will find in these Letters an  
 “ *explication of the Regularity of true*  
 “ *Fossils*, such as *Crystals*, *Salts*, the  
 “ *Stalactites*, &c. which far from de-  
 “ stroying the argument I take from it  
 “ for the excellency of the Mechanical  
 “ Organism, confirms it in an unanswe-  
 “ rable manner. Lastly, they will see  
 “ the *Preformation* of the *Embryos*, and  
 “ of Plants and Animals, which cannot  
 “ be explained by any imaginable Rule  
 “ of Mechanism, nor by any limited prin-  
 “ ciples, either natural or supernatural.  
 “ If I am not mistaken, *pursues our Au-*  
 “ *thor*, these truths will please those  
 “ who have not run headlong into the  
 “ dark System, which only admits in the  
 “ Universe a blind Power without wis-  
 “ dom and goodness, &c.”

THERE is at the end of this Book a  
 Project concerning a new Theory of the

Earth. I shall insert here those Propositions which the Author deduces from the Phænomena of our Globe.

1. That our Globe had its present Form at one and the same time, abating the small alterations occasioned by Earthquakes and Hurricans.

2. That the present form and disposition of the Globe necessarily supposes that it has been in a state of fluidity.

3. That the present state of the Earth is very different from that in which it was for the Space of many Ages after its first formation.

4. That the solid Matter of the Globe was not so dense from the beginning, as it has been since the Globe had a new face.

5. That the Condensation, almost sudden, of the solid parts of the Globe in its primitive constitution lessened by degrees with the velocity of the Globe itself, so that after having made a certain number of Revolutions about its Axis and round the Sun, it happened to be in a state of dissolution, which quite changed its preceding state, and destroyed its former structure.

6. That in order to give to our Globe the form it has now, there was need at least of a time proportional to one of its Revolutions round the Sun.

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7. That no solid reason can be given for the Configuration of the parts of the Earth, without admitting its motion upon its Axis, and round the Sun.

8. That the Earth lost its preceding form about the time of the Vernal Equinox, and began to assume a new form about the Autumnal Equinox.

9. That whilst the solid parts of the first World were dissolved in the Water, Shells and the other *exuvie* of Vegetables and Animals sunk at the same time into those dissolved matters; and the Waters were uppermost, agreeably to their specifick gravity.

10. That the matter of Mountains and subterraneous Vaults was condensed first, and that of the Vallies and Plains last of all, though neither of them had immediately the solidity which they had afterwards.

11. That there is such a connexion between Mountains, that they could not be formed independently one upon another.

12. That the top of the Mountains had immediately the figure of the Waves of the Sea, laterally from the Poles towards the Equator, and from the Equator towards the Poles, keeping nevertheless a direction from East to West, according to the greater or lesser resistance of their  
matter

matter to the direction of the motion of the Globe from West to East.

13. That the Mountains settled themselves in their reciprocal position, according to the bulk, density and solidity of their Mass when the concentric Lays received a direction of elevation by the encrease of the velocity of the motion of the Earth, about the time of the Autumnal Equinox.

14. That the disposition of Rocks depends also upon the different degree of condensation and solidity which they received at first, and upon their agreement more or less regular with the motion of the Globe, and with the rising and direction both general and particular of the Mountains of which they make a part.

15. That 'tis to the revolution of the Globe, the Course of the Moon, the motion and gravity of the Waters, and the direction of the winds combined with the motion which all those Agents communicated to the parts of the Earth, which parts had newly received a certain degree of condensation, that we ought to ascribe the elevation of Mountains, the depression of Vallies and Plains, and the formation of subterraneous caverns, and of the channels of Rivers, Lakes and the Sea.

16. That



16. That the successive dissolution of the matter of the old World, and the gradual elevation of the Lays of the new one, are the true cause of the alternative variety of the Lays of matter in which we find that the laws of the specific gravity are not observed.

17. That the state of the Earth before its alteration was not preceded by any state which it did naturally succeed, because all the materials which subsisted at that time, appear to have been produced by the hasty Crystallization, and speedy precipitation of an infinite number of *molecule* of determinate figures, mixed by means of those two operations, which were owing to the sudden motion that was communicated to those *molecule* at the very time of their formation.

18. That the vast number of *exuviae* of Land and Sea Plants and Animals, enclosed in the Lays of the Earth, is an undeniable proof that the old World was at least as much inhabited as the new one.

19. That after the alteration of the Earth, it took fire, which from that time consumes it by degrees, so that the effect of that fire has been gradually increased, and will continue so, till the motion of the Globe, which is also very slowly accelerated, will happen to be in such a degree of acceleration, after an Autumnal Equinox,

Equinox, and a Winter Solstice, that the air being extraordinarily full of mineral particles, strongly condensed, and extremely agitated, will sink with impetuosity into the Bowels of the Earth through all the outlets that will be in it, and produce an explosion like that of gunpowder, which shall overthrow the Mountains, and occasion the Conflagration mentioned by the antient Philosophers, according to a Tradition derived from the first men.

20. That the Waters and the volatile parts of Vegetables, Animals and Minerals, will rise up in vapours, whilst the fixed particles will remain melted in the form of a burning Liquid.

21. That those melted matters will run down and fill up the Vaults that are now under the Earth and the Sea, and drive out the air inclosed in them; from whence it will follow that the Atmosphere will take up a much greater space than before, both by the accession of this new air, and its extreme rarefaction, occasioned by the violence of the Conflagration.

22. That the considerable diminution of the diameter of the Globe, and the excessive enlargement of its Atmosphere, will make it change its place. It will be transported into another space suitable to its bulk, the density of its matter, and the

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the vast extent of its Atmosphere. It will turn upon its Axis with greater velocity, and describe a new Orbit very different from the present.

23. That the mixture of the calcinable and fusible matters of the Globe will be so ordered, that there will result from thence a new Construction of the Globe it self, the Lays and hilly parts of which will be like *Amalgations* of water and minerals differently vitrified, such as are enamels, and the matters thrown up by burning mountains: others will be like the matter of Crucibles. All those materials will take up their proper Place, which will be a natural effect of their present state, and of the motions which they shall then receive.

24. That the purest and the most liquid matters will form fiery Seas and Rivers, whilst others will be less exposed to that terrible Liquid; so that there will be a surprising Variety of Objects in that new Globe, which shall bear dreadful marks of the alteration occasioned by the Conflagration.

25. That many of the Particles of which the Atmosphere will be full, shall fall again like a fiery Rain, and succeed our present Meteors, and that they will make that Globe the most dismal Abode that  
can

can be imagined, and absolutely unfit to be inhabited by such men as we are.

26. That as the primitive Construction of our Globe was such, that it could be altered by an Inundation, and the present one cannot be altered, but by a Conflagration; the next will be such, that by a natural effect of the disposition of the Supreme Wisdom, it will resist fire, and remain always the same, unless we suppose a miracle of the all-mighty power of God.

WHEN the Author publishes his *new Theory of the Earth*, we shall see whether it will be better approved than those that we have seen hitherto. Here follows a Scheme of his Work. It will consist of seven Parts, to which will be prefixed an historical discourse upon the discoveries that have been made in relation to the Theory of the Earth from the time of the Antients to the present time. The first Part will contain an account of the *Phænomena*, which show that the present state of the solid and liquid parts of our Globe is of one and the same time. The second Part will take in the *Phænomena* of the internal Structure of the solid parts of the Earth, which prove that they have been formed in a Liquid. In the third Part, the Author will consider the *Phænomena*,  
from

from which it appears that the Earth has undergone a general alteration. The fourth Part will treat of those *Phænomena*, from which the manner of that great alteration is inferred. In the fifth Part, Mr. *Bourguet* will take notice of those *Phænomena*, which show the state of the Earth before it was altered. The sixth will contain those observations whereby it appears that Nature designs to make a new alteration in our Globe. Lastly, the Author will propose in the seventh Part many questions to make way for new enquiries, whereby the Science of the Theory of the Earth will be carried to such a degree of perfection, that the sincere Lovers of Truth will be perfectly satisfied: which will very much contribute to the glory of God and the happiness of Men.

Though I am not fond of conjectures, especially about those things that concern the invisible World, yet I acknowledge that the Author is an ingenious Philosopher, and that I have read his Book with pleasure. They who cultivate the study of natural Philosophy, ought to be allowed to propose their conjectures, when the matter in question can afford nothing more satisfactory. I shall be very willing to give a much larger account of this Work, if my Readers desire it.



ARTICLE XXXII.

DISCOURS historiques, critiques, theologiques, & moraux, sur les Evenemens les plus memorables du Vieux, & du Nouveau Testament. Par M. SAURIN, Ministre du S. Evangile à la Haye. A la Haye, chez Pierre de Hondt. 1730.

That is,

HISTORICAL, *critical, theological and moral Discourses upon the most memorable Events recorded in the Old and the New Testament.* By Mr. SAURIN, Minister of the Holy Gospel at the Hague. Hague. 1730. in 8. The third and fourth Volumes, pagg. 494. and 563. reckoning the Table of the matters. Sold by N. Prevost in the Strand.

THERE are in these two Volumes thirty six discourses, of which I shall set down the titles. 1. The Israelites go over the *Jordan*. 2. The taking of *Fericho*. 3. *Achan* takes of the accursed thing, and is condemned to be burnt. 4. The

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4. The craft of the *Gibeonites*. 5. The defeat of the five Kings. 6. *Joshua* defeats an Army of the Kings of *Canaan*. 7. He divides the Land of *Canaan*. 8. He sends back the *Reubenites*, the *Gadites*, &c. 9. He renews the Covenant between God and the Israelites. 10. *Eglon* King of the *Moabites* kills *Ehud*. 11. The defeat of *Jabin* and *Sisera*. 12. *Gideon* destroys the Altar of *Baal*. 13. *Gideon* defeats the *Midianites*. 14. A Mill Stone breaks the head of the Tyrant *Abimelech*. 15. *Jephtha's* Vow and Victory. 16. *Samson's* birth. 17. Several exploits of *Samson*, his death. 18. *Micha's* Idolatry: that of the *Danites*: the Virgins of *Shiloh* surpris'd and caught. 19. *Ruth* follows *Naomi* into *Judea*. 20. *Ruth* glean's in the fields of *Boaz*. 21. The marriage of *Boaz* and *Ruth*. 22. *Samuel's* birth: the debauchery of *Eli's* Sons. 23. The Israelites overcome by the *Philistines*. 24. The return of the Ark into the Land of *Juda*. 25. The Israelites desire to have a King. 26. The Anointing of *Samuel*. 27. The Israelites weep at *Guibba*. 28. *Samuel* causes rain to fall in harvest-time. 29. *Jonathan* smites a garrison of *Philistines*. 30. *Saul* spares King *Agag*, and keeps part of the booty taken from the *Amalekites*. 31. *Samuel* anoints David. A Dissertation

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upon Lying. 32. The fight of *David* with *Goliath*. 33. Several plots of *Saul* against *David*. 34. A continuation of the same subject. 35. *Abigail* meets *David*. 36. *David's* flight to *Achish*. *Saul's* death, &c.

An account of the first Discourse, and a passage out of the second, will be sufficient to give the Reader a notion of this Work. *Joshua* sent out two Spies, who went to the house of a woman at *Jericho* named *Rahab*. The Hebrew word which denotes her profession, may signify an *Inn-keeper* or a *Prostitute*. 'Tis more probable that she was a loose woman. 1. 'Tis the constant signification of the original word. 2. The Septuagint followed that interpretation. 3. *St. Paul* and *St. James* have translated the word in the same manner. 4. The profession of a woman who kept an Inn, and that of a Prostitute had formerly a great affinity.

The faith and repentance of *Rahab* were acceptable to God. She resolved to save the lives of the two Spies, and told them that the inhabitants of *Jericho* were very much afraid of the Israelites, and that *their hearts did melt*, on that account. Some Jewish Writers have put a strange sense upon those words. The nerves of the *Canaanites*, say they, grew so weak out of fear, that none of them could



could perform the matrimonial duty. (A Rabbinical Head affords a surprising stock of trifling and chimerical notions.) Our Author gives the whole History of the two Spies in fine language, and very much adorned.

Afterwards Mr. *Saurin* describes the *Jordan*, the march of the Israelites to pass over that River, and their passage, and maintains that it was perfectly miraculous, notwithstanding what some Writers have said to the contrary.

THE following observations are to be found in the second Discourse, which concerns the taking of *Jericho*. A Rabbin (says the Author) has lessened the miracle of the fall of the walls of that town, by ascribing it to natural causes, as if the sound of the trumpets, and the shouting of the People, might have produced that great event. 'Tis no wonder that the Jews should have had such a thought; but 'tis an amazing thing that this opinion should have been maintained by Divines and Christian Philosophers. And yet this has been done by two men of an uncommon genius and penetration. The first is Father *Mersenne* in his Commentary upon *Genesis*, iv. 21. The second is *Morbofus* in a Treatise intituled, *de Scypho vitreo per certum humanæ vocis sonum fracto*,  
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*fractio*, p. 14. and 192. 'Tis true their design is not so much to prove the truth, as the possibility of that Phænomenon, which they ground upon philosophical reasons and facts. Here follow those reasons.

1. Sound is more proper to break hard and dry bodies, than the most violent wind. The wind drives only a gross air, which acts upon the external parts of bodies; but sound agitates a thin matter which penetrates into their pores.

2. It was sufficient in order to overthrow the walls of *Jericho* by the sound of the trumpets and the shouting of the people, that this sound should have a certain proportion with the tension of those walls. Whatever is raised perpendicularly, must have a tension, which being overcome by a superior force, the body thus raised must necessarily tumble down.

3. The sound of a bent trumpet is much more vehement than that of strait Instruments.

To these philosophical arguments the Authors just now mentioned add some facts, which appear to them no less extraordinary than the fall of the walls of *Jericho*. Sir *Kenelm Digby* relates that the noise, occasioned by a magazin of powder taking fire, overthrew the walls  
of

of a considerable building, though at a great distance from that magazin.

*Borellus* says that he was at *Taormina* in Sicily, above thirty miles from Mount *Ætna*, when that mountain made an eruption, the noise of which shook all the houses of that town. He takes notice of this remarkable circumstance which he observed. All the houses that stood over against the eruption of the mountain, were much more shaken than those that were differently situated. From whence he infers that the quaking of those houses did not proceed from a general motion occasioned in the whole town, (in which case all of them would have been shaken alike) but from the proportion between the walls of those houses, and the motion of the air, which did much more shake the walls placed in a proper manner to receive its impulsions, than those that stood otherwise. *Jericho* therefore being surrounded with mountains, the sound of the voices and trumpets might have made the same impression upon the walls of that town, as that which came from mount *Ætna*, did upon the houses of *Taormina* that stood over against the eruption of that mountain.

Lastly, continues *Mr. Saurin*, they alledge some reasons grounded even upon the history of the fall of the walls of

*Jericho.* They pretend that those walls did not fall, but when the Sound of the trumpets was *concisor & longior*: they quote for this purpose the 16th verse of the vith Chapter of *Joshua*. But Mr. *Saurin* says, he cannot find in this verse that Sound *longior & concisor*: there is only in it, that whilst the Priests sounded the trumpets, the people were ordered to shout for joy.

'Tis also supposed that not only the Priests, but also all the people sounded the trumpets: in which case it must be confessed that the noise would have been prodigious; and that above eighteen hundred thousand men (the whole number, reckoning the six hundred thousand that bore arms) would have made such a noise, as would have at least shaken the walls, if not overthrown them. But it seems to Mr. *Saurin*, that it can't be inferred from the 13th verse of the vith Chapter of *Joshua*, on which the Author builds his Supposition, that the whole People had trumpets. 'Tis only said there that the Priests, who carried *the Ark of the Lord*, *had trumpets of rams horns*, that the *rere-ward came after the Ark*, and that they *went on, and blew with the trumpets*: which ought to be understood of the trumpets which the priests bore. Our Author adds that this verse does not mention

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tion the noise that was made on the seventh day, when the walls of *Jericho* fell down, but that which was made during the six days on which the Israelites marched round that city.

Such is the opinion of *Morhofius* and Father *Mersenne*, which they propose only as a thing that was possible; and therefore Mr. *Saurin* tells us, that he needs not confute it.

This Work is well written: there are in it many curious things, and a great deal of Learning; and it will be chiefly useful to those who cannot read the Bible according to the rules of the critical Art. The Author ought to be commended for putting an excellent Index at the end of the fourth Volume. Those who are afraid of reading an heterodox Writer, may boldly read Mr. *Saurin*.

The Authors of the *Memoirs* of *Trevoux* have told us, that Mr. *Saurin* is the only Orator that has been seen among the French Protestants. Such a praise, coming from the Jesuits, will not be suspected of flattery.





## ARTICLE XXXIII.

D. MAGNI AUSONII Burdigalensis Opera. Interpretatione & Notis illustravit JULIANUS FLORIDUS. Can. Carnot, Jussu Christianissimi Regis in usum Serenissimi DELPHINI. Recensuit, supplevit, emendavit, dissertationem de Vita & Scriptis Ausonii suasque Animadversiones adjunxit JOANNES-BAPTISTA SOUCHAY, Regiæ Inscript. & Human. Litter. Academiae Socius, Parisiis, Typis Jacobi Guerin, ad Ripam Augustinianorum, 1730.

That is,

*THE Works of AUSONIUS, for the use of the DAUPHIN, published by Abbé SOUCHAY. Paris, 1730. in 4to. pagg. 584. besides the Preface, the Dissertation upon Ausonius, &c. and the Tables of the Words. Sold by N. Provost in the Strand.*

THIS

**T**HIS new Edition of *Ausonius* was begun many years since; but it was never published till now. The marriage of the Dauphin prevented it. Though that Work was then actually in the Press, and printed as far as the 160th Page, yet the Editor did not go on with it. About three Years after his death, which happened at Paris in 1725, his Work came into the hands of another Bookseller, who desired Abbé *Souchay* to take care of the Edition of *Ausonius* which he designed to publish. Mr. *Souchay* undertook it, though he had been told that the performance was not correct enough, and that part of it was lost, and was to be supplied. Two reasons among others moved him to go about that Work. He was very sorry to see the decay of the Latin Literature, and hoped it would be revived by a new Edition of a Poet, who was formerly a great ornament to *Gaul* on account of his wit. Besides, he was willing to discourage, as much as he could, the reading of many trifling Books written for bread. *Deinde ut, quantum in me esset, revocarem turbam ab eorum libellorum gustu, quos identidem nobis obtrudunt Græculi esurientes. & in quibus, præter lemma quo tanquam hamo decipitur,*

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*tur, festivum nihil, omnia ineptiarum  
plena.*

Abbé Souchay has been very careful to correct the Text of *Ausonius*, having collated together as many printed Editions as he could get, or that have been communicated to him by Mr. Sallier Keeper of the King's Library. He has had no Manuscripts, except those of the *Ludus septem Sapientum*, the *Periochæ in Homerum*, the *Versus Paschales*, the *Catalogue of Towns*, and seven other small Pieces, which he found in the same Library.

He has taken great pains to supply what was lost in the Work of the late Commentator; and having observed that most of the dark and difficult passages had not been sufficiently explained by that Interpreter, and that no one has taken notice of those things which concern the history of *Ausonius's* time, he has added his observations on that head. To that end, he has carefully perused *Franciscus Sylvius's* Explication of some *Edyllia*, the *Diatriba* of *Mariangelus Accursus* upon the whole Poet. *Scaliger's Lectiones Ausoniana*, *Vinetus's* Commentary, and all the Annotations of *Turnebus* and *Barthius* in their *Adversaria*, *Lipsius* in his *Electa*, *Gronovius* in his *Observations*, *Canterus*, *Junius*, *Tollius* and others. Out of all these Authors, whom he takes care to  
name,



name, he has inserted in his *Animadversions* what appeared to him to be good, and censured what is wrong, and what might lead one into error. He has transcribed from a very small Manuscript of *Martinus Desposius*, a native of *Bourdeaux*, what was most for his purpose. He found that Manuscript at the end of a printed Edition in the King's Library. He has read the History of the time in which *Ausonius* lived; and by this means he has been enabled to clear that Poet, either by finding out the date of many of his Poems, or by knowing those persons to whom they are inscribed.

Next to the Preface, the Editor has given us a learned Dissertation concerning the Life and Writings of *Ausonius*. If that Poet, says Abbe *Souchay*, had lived in a time when nothing was approved, but what was natural, he would have equalled the greatest men. He affects now and then some subtilties in his expressions, which was the fault of his Age, and is too fond of the Figure called *Paronomasia*: such are these words, *sive legas, sive tegas*, and *potitur, patitur*, &c. Hence it is that some exclude him from the number of Poets; which is too severe a judgment, since the best Greek and Latin Writers have been also fond of that Figure. Besides, there are a great many Poems of  
*Au-*

*Ausonius*, free from those faults, and whose style is so like the simple and graceful style of the Antients, that if they were found in old Books, without the author's name, they would be ascribed to some writer, who lived before *Virgil*. Such are some of his *Edyllia*, the *Epicedium* upon his Father, the *Villula*, &c. and two of his *Epistles* among others. In those Pieces he has so well expressed the Passions, that what he says, seems to be the language of Nature. Abbé *Souchay* takes notice of some other beautiful Poems of *Ausonius*, the 3d *Edyllium*, and the 2d and 24th *Epistles*; not to mention the *Rosæ*, *Cupido cruci affixus*, and such other small Pieces, of which the best antient Poets would not be ashamed. 'Tis no wonder, continues Mr. *Souchay*, that *Ausonius* should have been so successful in many of his Poems, since he had carefully read the Greek Authors, whose Epigrams he imitated. 'Tis true, there are many of his poetical pieces, which he composed in the War, and in his journeys, for his diversion, and as a mere amusement; and therefore they will not bear a severe examination. However, though those pieces were never so much despised, yet his Poem upon the *Moselle* is so fine and so perfect, that it would be suffi-

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sufficient to give him a place among good  
Poets.

Afterwards the Editor enquires whether *Ausonius* was a Heathen or a Christian. Several learned men, and Dr. *Cave* among others, believe that he was a Pagan, for which they give these reasons. 1. Some of his Epigrams, especially his *Cento*, are very obscene. 2. There are some things in his Works, that savour of Heathenism. 3. He kept a particular correspondence with *Symmachus*, a great enemy of the Christian Religion. 4. *Paulinus* did sometimes find fault with him, as if he had been no Christian; and he taxed *Paulinus* with folly, on account of his pious solitude.

These reasons appear very weak to Abbé *Souchay*. It does not follow that *Ausonius* was a Heathen from his writing immodest verses. Were it a good consequence, few Poets would be accounted Christians. As for his *Cento*, he composed it by the Emperor *Valentinian's* order, a Prince whose Religion was not suspected on this account. Mr. *Souchay* does not pretend to justify, or even to excuse *Ausonius* upon this head; but, says he, many Poets, though Christians, and without any order, have published verses, that are perhaps more immodest.

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As for those Passages, which do not seem to become a Christian, besides that in *Ausonius's* time it was a common thing to use the expressions of the Heathens, Poets don't use to be so scrupulous about their words as Divines. And we find in our Christian Poets worse things than those that are objected against *Ausonius*.

There is no more weight in *Ausonius's* agreement with *Symmachus*, which might only concern human affairs, nor in his endeavours to dissuade *Paulinus* from his design. We use to do the same, when a friend of ours, or a person related to us, intends to chuse such a way of living.

Had *Paulinus* censured our Poet as being no Christian, Abbé *Souchay* says, he would own that *Ausonius* was a Heathen. But far from blaming him on that account, *Paulinus* affirms in express words that he worshipped Christ.

*Inque tuo tantus nobis consensus amore est,  
Quantus & in Christo connexa mente co-*  
[lendo.

This testimony would sufficiently prove that *Ausonius* was a Christian; but his own Writings afford many proofs of it; for instance, his *Versus Paschales*, which some wrongly ascribe to another Writer, though it appears from the Preface before  
the

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the *Epicedium*, which no body denies to be a piece of *Ausonius*, that they are of the same Author: *Sequitur hanc summi Dei venerationem Epicedion patris mei.* Not to mention the *Precatio matutina*, falsely ascribed to *Paulinus*, since it is to be found among the poetical pieces of *Ausonius* in a very antient Manuscript at *Lyons*. The *Griphus* in which he acknowledges the Trinity. And lastly the Epistle wherein he reckons the neighbourhood of a Church among the conveniences of his country Seat. There are in his Works many other proofs of his Christianity. Besides, if the Emperor *Gratian* was a Christian, *Ausonius* must have been of the same Religion, as it appears from these words of that Emperor in a Letter to our Poet, which he mentions in his Thanksgiving to that Prince: *Cum de Consulibus in annum creandis solus mecum volutarem, ut me nosti, ut facere debui, ut velle te scivi, consilium meum ad Deum retuli.*

These reasons made such an impression upon some persons, and among others upon *Trithemius*, that they believed not only that *Ausonius* was a Christian, but even Bishop of *Bordeaux*. Hence it is that in an Edition of the year 1558. in 8vo. his Picture is to be seen with these words  
round

round it: D. AUSONIUS EPISCOPUS  
BURDEGAL.

Abbé *Souchay* has inserted his own Animadversions upon *Ausonius* at the end of the Volume. The two Academicians who have been appointed by the Academy of *Belles Lettres* to examine those Remarks, have declared that *they have found them very curious, written in a pure, neat and concise style, equally free from the affectation of some Commentators, and the carelessness of others.* They have further said, that *those Remarks clear up many dark places in the Poet, and cast a great light upon the historical passages to which he alludes.* The Republic of Letters is very much indebted to Abbé *Souchay* for this learned and valuable performance.

I had almost forgot to say, that the immodest Pieces have been printed by themselves; but they are attended with notes. Here follows the Editor's Advertisement upon this Head. *Quæ suis locis desunt, numero duntaxat notato, hæc singula sunt rejecta. In iis nequitia sic Poëta indulget, ut ea teneræ ac pudicæ juventuti in manus tradere piaculum fuisset. Merito itaque à reliquo corpore avulsa. Ne tamen à maturiore Lectorè aliquid in hac Editione desideraretur, separatim edita, notisq; ue alienis illustrata subjecimus.*

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To give a small specimen of the Editor's Notes, I shall set down here what he says upon two of the following verses, with which *Ausonius* begins his *Epicedion* upon his Father *Julius Ausonius*, *Edyl.* II.

*Nomen ego Ausonius, non ultimus arte*  
[ *medendi*;

*Et mea si nosces tempora, primus eram.*

*Vicinas urbes colui patriaque domoque,*

*Vasates patria, sed lare Burdigalam.*

*Curia me duplex, & uterque senatus ha-*  
[ *bebat*

*Muneris exsortem, nomine participem.*

[ *Curia me duplex* ] Romanam & Burdigalensem cuncti interpretes hic intelligunt. Intelligitur melius pro Romana Vasatensis, ut memor beneficiorum utraque civitas titulum ipsi Senatorium detulerit, *muneris exsorti*, quod in palatio degens obire non potuit, &c. This is doubtless the true sense of those words. *Ausonius* meant that his father was a Senator both of the City of *Bazas* and of that of *Bordeaux*.



## ARTICLE XXXIV.

SERMONS sur divers Textes de l'Ecriture  
Sainte par CHARLES BERTHEAU,  
Pasteur de l'Eglise Françoise de Londres.  
A Amsterdarn, chez Pierre Mortier.  
1730. *Two Volumes in 8vo. pagg. 404.  
and 451. Sold by. N. Prevost in the  
Strand.*

**I** GAVE an account of the first Volume of these Sermons in the first *Memoirs of Literature*. It has been newly reprinted, and two other Sermons have been added to it. Those that are contained in the second Volume, were never before published. The first Sermon of this Volume was preached upon a fasting day, and the others upon the following subjects. 2. The use of afflictions. 3. The obedience of Faith. 4. The love of God for the World. 5. The darkness in which God hides himself. 6. The Vanity of the World. 7. Upon Detraction. 8. Upon Restitution. 9. Upon the Mystery of Godliness. 10. The means of obtaining Salvation. 11. The Folly of the Wisdom  
of



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of the World. 12. The effects of Christ's Death. I shall confine my self to the Sermon *upon the darkness in which God hides himself*, preached on these words in the Prophet *Isaiah*, xlv. 15. *Verily thou art a God that hidest thy self*. The Septuagint have translated this passage in a very different sense:  $\Sigma\upsilon\ \gamma\delta\ \epsilon\tilde{\iota}\ \Theta\epsilon\acute{\iota}\varsigma\ \kappa\epsilon\ \epsilon\kappa\ \eta\delta\epsilon\mu\epsilon\tau\epsilon\varsigma\ \delta\ \Theta\epsilon\acute{\iota}\varsigma\ \tau\tilde{\epsilon}\ \text{Ισσοειν}\ \alpha\omega\tau\eta\rho$ . This sense seems to me preferable to that of the Hebrew.

God hides himself in his *Essence*, says Mr. *Bertheau*. He hides himself in his *Works*. He hides himself in his *Mysteries*. He hides himself in his *Dispensations*. I say, Brethren, *continues the Author*, that God hides himself in his *Essence*, which includes so many incomprehensible perfections, so many different attributes, that our Mind cannot reconcile them, though it acknowledges they are inseparable from him. Most merciful, and also just: no less amiable for his infinite goodness, than terrible on account of his insuperable force: powerful every where, invisible every where: extended through all spaces, without being straitened by any spaces: immutable in himself, and the cause of all the changes, of all the revolutions in the world: changing his works, without changing his designs: acting, and never busy: comprehending all things,

without having in himself the idea of any of them: acting upon every thing, without applying himself upon it but by his will: who wants nothing, and yet will receive our gifts: loving, without emotion: jealous, without fear and mistrust: repenting, without grief and sorrow: great, without *quantity*: good, without *quality*: eternal, without any measure of time: always the same, without alteration: who loses nothing by forgetfulness, and gets nothing by memory: in whom things past do not pass away, nor things to come succeed: who has no origin, no growth, no end: coming before the Ages, in and after the Ages, with eternal praises, an everlasting glory and in an endless reign. These are, *Brethren*, the depths and the mysterious darkness in which our God has involved himself, and which set him above our enquiries, *God dwells in a light inaccessible*. These are the words of the great St. Paul, that distinguished Servant, who seems to have had the privilege of entering into the Abode of light, when he was taken up into the third Heaven. And yet after he had seen all that a mortal man could see, he owns that there is no access to that light.

But let us hear St. *John*, those piercing Eyes, that mystical Eagle, who raised  
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himself more than any other man into the Sanctuary of the Deity, who rested in the bosom of the only Son of God, the express image of his person; he will confess to you that no one has seen God, not only with the eyes of the body, since God being immaterial cannot be the object of our senses, but even with the thoughts and perceptions of our Souls: that is, the most refined and active Intelligence, the most clear sighted genius, will always find his reasonings confounded by the infinite obscurity of the divine Essence. Alas! we are sufficiently sensible of it, and experience teaches us the same, as well as the holy Scripture. When our soul, naturally aspiring after the knowledge of the Supreme Truth, has considered God in his creatures, and desires to approach his divine rays, it feels the force of those rays, and is dazzled by them. It strives in vain, and being weary, it falls again into ignorance and darkness. Hence it is that St. *Augustin*, after he had spoke like a *Seraphin*, after he had said wonderful things concerning the Deity, puts this question to himself all of a sudden: *Have I said something of the Deity?* and then he answers he has said nothing: *I intended to say something; but I have said nothing; and what I intended to say, will rather darken the natural notion of a God, than make*

him known such as he is. But perhaps we shall see him in his *Works*.

God does also hide himself in his *Works*, First, with the Veil of the maxims and rules of his conduct. For if the wise men of this world lay down Secrecy and Mystery as the foundation of their politics, as the soul of their designs, by which every body is kept in suspense; God has also his ways much more impene- trable than those of men. Some are ab- solutely incommunicable; and those that might be adapted to the capacity of our minds, appear dark to us by reason of the low station we are in, since we are plunged in obscurity and mire. Suppose God should reveal to us the Secrets of his Council, and open his eternal Registers; suppose the Heavens should be opened, and their Mysteries displaid, yet our minds confined to a body, darkened by passion, interest and prejudices, would not see that divine light.

The second Veil, which hides the con- duct of God from us, is the nature of the things that are the object of it, and which cannot be fully understood by mortal men.

The third Veil of the Works of God are the instruments he makes use of, which seem to act of themselves, when they are only the ministers of God.

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The fourth Veil. God does not drive the inferior Agents like a torrent. He produces events in a gentle manner. 'Tis but seldom that they are wonderful: he would prostitute his miracles, if they were wrought every moment and upon all occasions. The ordinary course of his Works goes on without noise: every thing in it is simple and imperceptible. A nod of his head, a secret inspiration, a turn of his hand, a small accident occasioned by invisible springs, bring about those projects upon which the things of this world depend. Hence it is that God is most times hid, when he is most admirable.

The fifth Veil. A variety of ends and designs. The wisdom of God does frequently the same thing for different ends, and also frequently things quite contrary for the same End. Sometimes he afflicts the righteous out of love, for their amendment and salvation; and sometimes the same afflictions proceed from his severity and justice. Sometimes he blesses his children with prosperity: and at another time he curses and condemns by the same prosperity. This surprising variety confounds all our reflections, all our measures. No one can know by what he sees, whether he is worthy of love or hatred.

Mr. *Bertheau* says in the third place, that God hides himself in the *Doctrines of Salvation*. "That three Persons should be in one Essence, and that one Essence should be common to three Persons. That the Son should not be inferior to the Father, and that the Holy Ghost proceeding from both should be equal to and consubstantial with them. That Christ who was from all eternity, should be born in time; and that a Virgin should conceive What the Universe cannot contain. That he should be the Son of *Mary*, and at the same time her Creator. That he should be born without sin, and yet die for sin. That the Father should continue to be just, though he punishes an innocent person to forgive sinners. That sinners should be made righteous by the righteousness of another. These truths, *Brethren*, do not fall under the cognizance of our Reason, and confound all our natural ideas." When Preachers are very orthodox, their Orthodoxy will frequently furnish them with pretty *Antitheses*; a Rhetorical Figure with which the generality of the hearers are wonderfully pleased, as I have often observed beyond Sea. This is an advantage of which an heterodox Preacher is deprived.

Lastly,

Lastly, God hides himself, in the sense of the Prophet *Isaiah*, as to *Prophecies* and *Oracles*. “ Those Prophecies (says “ our Author) darkened and cleared at “ the same time what God said, by reason of the two senses they had, and “ which contradicted one another. In “ one God said that Sacrifices were acceptable to him; in the other, he expressed his dislike of them. In one the Priesthood was mutable, in the other it was to continue for ever: In one the commandments of the Law are not good; and in the other they comfort the Soul. In one they saw an humble *Messias*, and in the other a triumphant one. In a word the Law was like a *Cypher* that has two senses—Indeed the Law had always a double sense, a double parentage of *Abraham*, a double Temple, a double Circumcision, a double destruction, a double captivity. Those two senses could not be reconciled without the Secret of God. And till Christ came to open those seals, to break those veils, and to discover the Spirit through the Letter, the Veil continued to be upon the face of *Moses* and in the hearts of the Israelites. All those Oracles were perplexing, and only laid a doubtful science: *they gave*  
“ *light*

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“ *light in a dark place*, says an Apostle,  
“ &c.”

This is the substance of the first Part of this Sermon, from which Mr. *Bertheau* draws some practical inferences in the second Part. The Author is a learned Divine, and one of the most eloquent Preachers that ever appeared in the French Church of the City of *London* since the Reign of Queen *Elizabeth*.



#### ARTICLE XXXV.

GUL. OTHONIS REIZII  
Belga Græcissans.

*Quod si labori BELGICA fauerit meo,  
Plures habebit, quos opponat GALLIÆ:  
Si Livor obtrectare curam voluerit,  
Non tamen eripiet laudis conscientiam.*

Rotterodami, apud Joh. Hofhout. 1730.  
*in 8vo. pagg. 636. Sold by N. Prevost in  
the Strand.*

**T**HERE is no Preface before this Work,  
in which the Author undertakes to  
show the conformity between the Dutch  
and



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and Greek languages. To give a just notion of it, I must set down the titles of the Chapters into which each Book is divided. The first Book contains eight Chapters with these titles, which, I think, I need not translate. 1. *Virorum doctorum, de Convenientia harum Linguarum, Testimonia, per litteras digesta.* 2. *Græcorum & Belgarum Orthographia inter se comparatur.* 3. *De Partibus Orationis, & primo de Articulo & Nomine eorumque Accidentibus.* 4. *Quæ sit convenientia ambæ linguarum in Verbis & Participiis.* 5. *Belgæ in particularum significationibus & accidentibus græcissant.* 6. *De vocum Derivatione & Compositione Græco-Belgicis.* 7. *De Metaplasmis Dialectorumque similitudine in ambabus linguis.* 8. *De duplo vocum Græco-Belgicarum genere, & unde earum origo petenda, tum Etymologicon Græco-Belgicum.* This Chapter contains a very large part of the Work.

The second Book consists also of eight Chapters. 1. *De Articulorum usu in utroque sermone.* 2. *De Nominum convenientia eorumque regimine.* 3. *In quibus Belgæ circa Pronomina græcissent.* 4. *De Verborum cum Nominibus constructione, quod ad numeros & casus attinet.* 5. *De ipsorum Verborum accidentibus, quod ad modos, tempora & figuras.* 6. *De Participiorum usu.* 7. *De Particularum in*

*Oratione usu ac regimine.* 8. Locutiones Græco-Belgicæ, quæ vel in superioribus Capitibus omissæ sunt, vel, ad certos Canones restringi nequiverunt. This is also a long Chapter.

The third Book is very short, and contains only three Chapters. 1. *De Licentia Poetica.* 2. *De verbis vel nove fictis vel αναλογως derivatis aut compositis a Poetarum gente.* (I shall observe here that the Author has printed all the Greek words without Accents.) 3. *Quomodo Belgæ metrum Græcum imitari possint.*

A Dissertation of *Boxhornius*, *de dea Nebalennia*, printed in Dutch at *Leyden* in 1647. has been reprinted at the end of this Work by our Author, because if he had not published it again, he would have been obliged to cite many passages out of that Piece, which he calls *aureus libellus*.

The conformity between the Dutch and Greek languages does not seem to me to be so great, as it appears to the learned Author, whose Work will be also useful to those lovers of the Greek tongue, who do not understand Dutch. A Book of the same nature was published upon the French language by *Henry Stephens*: *De la conformité du langage François avec le Grec.*



# ARTICLE XXXVI.

*The STORY of the Ordination of our first Bishops in Queen Elizabeth's Reign at the Nag's Head Tavern in Cheapside, thoroughly examined, and proved to be a late invented, inconsistent, self-contradicting, and absurd Fable. With a View of the Case between HORNE and BONNER, and of the Writings of Stapleton, Harding and Sanders. Whereby it is proved, that neither BONNER nor those Writers have heard of the Tavern-Ordination, or called in question the Consecration of PARKER, JEWELL, HORNE, &c. at the Archbishop's Chapel at Lambeth. In answer to what is pretended to the contrary by F. LE QUIEN, in his two Treatises, Ann. 1725, and 1730, Of the Nullity of the English Ordinations, and by an English anonymous Writer of Remarks on F. LE COURAYER's Dissertation in defense of their Validity. With occasional*

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*sional Reflections on the Author of The*  
*Nullity of the Prelatick Clergy and*  
*Church of England.* By THOMAS  
BROWNE. B. D. formerly Fellow of  
*St. John's College, Cambridge. London:*  
*Printed for William Innys at the West*  
*End of St. Paul's. 1731. in 8. pagg.*  
495.

**T**HOUGH the Title of this Book is very long, yet I have thought fit to insert it at length, because it gives a full notion of the Author's design. The Reader will be surpris'd to find so many particulars discuss'd with the utmost care by the learned Dr. *Browne*. He has prov'd the Validity of the English Ordinations against the Roman Catholics so fully, and with such forcible arguments, that none but Cavillers can deny it. I must refer my Readers to the Book itself, in which the Author's ability is no less conspicuous, than his great labour in composing this Work, which may very well be called an excellent performance in its kind.



ARTICLE XXXVII.

*A PLEA for humane Reason, shewing the Sufficiency of it in matters of Religion. In a Letter to the Right Reverend the Lord Bishop of LONDON. The second Edition. London: Printed for J. Roberts in Warwick-Lane. 1730. in 8vo. pagg. 67.*

I AM so well pleased to see a polemical Work written with great politeness, that I cannot forbear to take notice of this Letter on that account. May all Writers for the time to come imitate the politeness of this Author! He expresses a great respect for Christianity, and also for humane Reason and Natural Religion. Every body will acknowledge that we ought to have a great respect for natural Religion: it is the Ground of Christianity. And if there was no Natural Religion, the Gospel would be unintelligible. This Book being already well known by two Editions, I need not enlarge upon it.

A R T I.



ARTICLE XXXVIII.

DISSERTATIO de Existentia Dei.  
Auctore JOH. ALPH. TURRETINO  
Pastore, S. Theologiæ & Historiæ Ec-  
clesiasticæ Professore. Genevæ, Typis  
Fabri & Barrillot. 1730.

That is,

*A DISSERTATION concerning the Ex-  
istence of God. By JOHN ALPHON-  
SUS TURRETIN, &c. Geneva. 1730.  
in 4to. pagg. 40. Sold by N. Prevost in  
the Strand.*

**M**R. TURRETIN proves by several Arguments that there is a God, that is, *a Supreme Being, who is the cause of all other Beings, but has no cause of his own existence.*

The first Argument is taken from the necessity of an Eternal Being. Where-upon two things ought to be demonstrated: first, that we must necessarily admit some Eternal Being: secondly, that this Eternal Being is God.

There

There are Beings now: Therefore some Being must necessarily have always existed, or from eternity. The reason of it is evident: For, if at any time no Being had existed, no Being would ever have had an existence. And indeed, from what would it have proceeded? Would it have produced *itself*? But this is a mere contradiction: for it would have existed, and would have produced, before it did exist. Would *nothingness* have produced it? But nothingness has no properties, no activity. Lastly, would it have existed *without a cause*? But 'tis no less absurd, that something should be without a cause. Therefore, since there are Beings now, we must necessarily admit some Etenal Being, some Being that had no beginning.

Now that Being, whatever it be, has doubtless the greatest prerogative that can be conceived. For can a Being, as such, have any thing more excellent, than to be self-existent, unoriginated, independent upon any other Being for its existence? From whence it follows, that as it was not produced by any other Being, neither can it be destroyed or changed by any: For what is independent as to its existence, must necessarily be always, and in all respects independent. Besides, that Eternal Being, whatever it be, must have the greatest fecundity, the greatest industry,

the gréatest efficacy; since it is, not only unoriginated, but also the cause of all other Beings, and since all things that are, or ever have been, proceed from him.

To what Being therefore shall we ascribe so great a prerogative, so great an efficacy, so great an industry and fecundity? Shall we ascribe them to the World, as it now is, or at least to Matter, of which all things consist? This is the opinion of the Atheists. But can any thing be more absurd, and unreasonable, than to ascribe the gréatest prerogative, the gréatest industry and efficacy to a blind Being, incapable in itself of any action, such as Matter is, or to the most imperfect Beings, such as are all those which constitute the World? Is it not infinitely more reasonable to ascribe those things to that Nature, which is the most excellent of all, and endued with all sorts of perfections, which Nature we call God?

The same may be confirmed by the following reason. An eternal Being, as we have seen before, is a necessary Being: it exists by a necessity of nature: it cannot but exist. But no such thing can be said of Matter, nor of any other imperfect Beings. We see nothing in their nature, that shows a necessity of existence. Therefore none of them can be the Eternal and self existent Being. Therefore there



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there is no other Eternal Being, but the Supreme Infinite Being, the Being who is the cause of all others, who is called God.

THE *second Argument* is grounded upon the *necessity* not only of an Eternal Being, but also of an *Eternal Intelligent Being*; which may easily be demonstrated. For since there are now Intelligent Beings, such as Men are, it plainly follows that there must have been always, and from all eternity, some Intelligent Being. For if at any time there had been no such Being, one could no more conceive how some Being which did not think before, began to think, than how some Being could be produced out of nothing, and without a cause. The Author adds, that all the perfections of thinking Beings must have been from all eternity in some Intelligent Being.

Let us suppose that there was a time when there was nothing besides Matter, no Thinking, no Intelligence: from whence did Thinking proceed? How came unthinking Matter to think? From whence came those numberless Ideas of things not only real, but also possible? those excellent properties of the Understanding and Will? How could all those things arise from Matter, which did not

so much as know itself before? Certainly this cannot be conceived. Take a certain portion of any Matter whatsoever. Give it what figure you please. Turn it any way, divide and subdivide it, reduce it to dust. Move that Matter as much as you will. You'll never conceive, that Thinking can arise from that dust. You will never conceive that Matter, either at rest, or in motion, can produce the intellectual faculty, affirming, denying, doubting, liberty, innumerable judgments, reasonings, and enquiries, and those heroic Virtues which we admire sometimes in mens minds. Since all those things cannot arise from Matter, some excellent Intelligent Being must necessarily have existed from all eternity, in whom were all those perfections, and even much greater ones, since he has communicated them to other Beings.

Shall we say that Matter is that eternal intelligent Being? Shall we say that Matter did always think? This is the opinion of the *Materialists*, both antient and modern. But nothing can be more absurd. For, either all Matter thinks, or only some parts of it. If all Matter thinks, it will follow that all stones and wood, the air, the water, the earth, in a word, every corporeal thing, feels, is endued with knowledge, and argues: but this is  
a pro-

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a prodigious absurdity. If only some parts of Matter think, let them tell us which are those parts that think, and those that do not think, and give us the reason of so great a difference in the same substance. Again, either Matter always thinks, or only sometimes. If it does always think, thinking must be essential to Matter; and therefore the same absurdity will return about thinking stones. If it does only think sometimes, let them tell us what makes unthinking Matter think. Does Matter endue itself with thought? But how can it give itself what it has not? If thinking accrues to it from another cause, let them say from whence it proceeds, and by what means it is produced.

We conceive nothing in Matter but some essential attributes, such as extension, impenetrability, divisibility, and some Modes or Accidents, a certain motion or rest, a certain figure, a certain situation. But what affinity have those things with thought, intelligence, affirming, denying, &c. as has been proved above? What affinity have those Attributes of Matter with those wonderful collections of Ideas, which constitute all the Sciences? What affinity have they with the habits and acts of virtue and vice? Is a Doubt of a round figure? Is Revenge triangular?

Is there any velocity or determination of motion, that makes an affirmation, a negation, a doubt? 'Tis therefore evident that Matter is not capable of thought; and consequently it is not that Eternal Thinking Being, or that Eternal Intelligence we are looking for.

Afterwards the Author shows that neither Men, nor any other finite Beings, are Eternal thinking Beings.

THE *third Argument* is taken from the *Origin of the World*, about which there have been three opinions. Some have maintained the eternity of the World, as it is now: others that it arose from the fortuitous motion of Matter: others that it was created by a most wise Being, whom we call God.

'Tis evidently false that *the World is eternal*. The most antient historical Monuments show the contrary: they prove the novelty of the World; for they do not reach above some thousands of years. They show the origin of all Nations, Empires and Republics, the novelty of Arts and Sciences, and not only of those Arts that are useful to human life, but also of those that are necessary to it. But supposing the eternity of the World, as it is now, can any one conceive that the beginning of Histories and Arts should be

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so new? This argument was strongly urged by the *Epicureans* against those Philosophers who maintained that the World was eternal. See *Lucretius* quoted by our Author, *Lib. V. v. 325*. He cites also *Macrobius in Somn. Scip. cap. 2*.

In answer to this objection, it has been said that there were deluges, conflagrations, and other calamities, which destroyed the memory of ancient events. But in the first place, this is a mere precarious supposition. Secondly, if there were such deluges and conflagrations, they were either particular in some certain places, or universal all over the Earth. If they were particular, they are nothing to the purpose; for, notwithstanding those calamities, it will be still very strange that from all eternity we should not have more ancient historical monuments. But if they were general, it cannot be conceived, that the race of men, and all sorts of animals should not have been wholly destroyed by them. By supposing a God, who was willing to preserve Men and all other animate Beings, this indeed may easily be conceived, as it happened in *Noah's flood*. But, if there is no God, their preservation cannot be understood. Which may be confirmed by this observation: If deluges and conflagrations happened naturally, as 'tis asserted by those who main-

tain this system, they must have happened, not once or twice during all eternity, but an infinite number of times. For what proceeds from natural causes, must have been very frequently effected by those causes during all eternity. But can any one conceive that mankind and all other animate Beings would have escaped not only one deluge, one conflagration, but innumerable ones? If it be said that they were destroyed, but afterwards restored by a lucky agitation of Matter, this assertion belongs to the *Epicurean* hypothesis, which shall be refuted hereafter. I omit some other observations of Mr. *Turretin* upon this head, and I proceed to the second Hypothesis.

Nothing can be more absurd than to say that the *World was formed by a fortuitous motion of Matter*. Can any man of sense believe that so much beauty, and so much order should arise from a blind cause? When we see a stately Building, will any one think that it was raised by a fortuitous motion of stones and timber? When we see a fine Clock, will any one believe that all its wheels and all its parts, by whose means the hours are told, were adjusted together by chance? 'Tis no less absurd that the beautiful and excellent structure of the world should be ascribed to hazard. I shall observe that *Chance* is  
but

but a word, and cannot be the cause of any thing.

Again, continues the Author, if whatever we see in the World proceeds from chance, how comes it that chance has produced no such thing these many thousand years? How comes it that we see no new species of Animals, no new men arise from the earth? On the contrary, how comes it that the same species last so long, and if they owe their origin to chance, that they are not also destroyed by it? This cannot be conceived. Here our Author sets down some fine passages of *Cicero* against the *Epicurean* Hypothesis, in his second Book *de Natura Deorum*.

Since the two Hypotheses just now mentioned are false, we must acknowledge that the World *was created by a most wise and powerful Author, who is God*.

This Axiom, *ex nihilo nihil fit*, if it be well understood, can be no objection to this doctrine. 'Tis true that nothing can be made without a cause. 'Tis also true that a cause cannot produce an effect that has a greater perfection than what is in that cause. Lastly, this is also true, that nothing can be made out of nothing, if *nothing* be looked upon as a matter. 'Tis certain that in those three senses nothing can be made out of nothing. But in another sense, something may arise out of nothing, *tantum termino à quo*, if there is a proper Cause

Cause to produce things: otherwise, nothing new, no generation, no alteration, would happen in the World. But 'tis well known how many new bodies, and collections of bodies, are daily produced. And not only new modes, but also new substances, such as human Minds, which did not exist from all eternity. This Axiom, *ex nihilo nihil fit*, far from favouring the cause of Atheism, may be retorted against Atheists. For, whether they assert the eternity of the World, or that it was formed by chance, they ascribe the most beautiful and regular things to a blind necessity, or to chance; which is the same, as if they should say that those things exist without a cause.

Mr. *Turretin*, after having mentioned some impertinent questions of the *Epicureans* concerning the formation of the World, says that we need only conceive a most wise and powerful Mind, whose will is efficacious, and necessarily produces its effect: which being supposed, there remains no difficulty. 'Tis true, we cannot conceive the manner how things are created: but do we conceive how we move our arms, how a globe impels another globe? And if we are ignorant of the *modus*, even in things obvious, and that belong to us; is it any wonder that we should not know how a most powerful and infinite



nite Being operates? Certainly 'tis much more difficult to conceive that the World was produced by chance, or by a blind necessity; nay, such a thing cannot come into the mind of a wise man.

'Tis objected against God's production of the World, that as Matter cannot produce thinking Beings, neither could such a thinking Being, as God is, produce Matter and Bodies. But there is a vast difference between them. For, as to Matter, since it is an unthinking Being, incapable of any action, what can be more absurd than to ascribe to such a Being the power of producing thought, or even any the least thing? But when we suppose a most wise and powerful Mind, whose will is effectual, 'tis no wonder that his power should extend to all things, and consequently to the creation of Matter and Bodies.

MR. *Turretin* proceeds to a *fourth Argument*, which is the most solid, the plainest, and adapted to the capacity of all men. 'Tis the Argument grounded upon *the Ends to which every thing is directed*. This subject is handled with great ability by the learned Author; but I shall not dwell upon it, because it has been treated of at large by some English Writers, particularly

ticularly by Dr. Derham in his excellent *Physico-Theology*.

THE other *Arguments*, from the *fifth* to the *tenth*, are taken from *the origin of Motion; the origin of human Souls; the union of the Soul with the Body; from Ideas; from Conscience, and the Consent of Nations*. These subjects are treated of in a few words, the Author being confined to a short Academical discourse.

I shall conclude with some of those observations which he makes at the end of his Work. Having shown the great usefulness of Religion in human life, he observes that some say *there are Atheists, who out of a mere sense of honesty, and for their own interest, are no bad livers*. Mr. Turretin does not deny that there have been some Atheists formerly, and in our time, who lived pretty honestly, and according to the laws of their country. But what Cicero said of the *Epicureans*, may be said of those Atheists, *naturæ bonitate victos fuisse*. They were better than their principles, and did not live according to them. But our Author leaves it to wise men to judge how long they would have done so, and how far they could have been trusted.

'Tis also objected that those, *who acknowledge a Supreme Deity, do not frequently*

*quently live according to that belief.* Here follows Mr. *Turretin's* answer. If all believers have not the fear of God, most of them fear him, and are not altogether unmindful of him in the government of their lives. Besides, if the fear of God does not deter them from all vices, it does certainly deter them from the most enormous, which would be more frequent, were it not for the fear of God. Lastly, bad livers show by their ill lives, that their belief of a Deity is not lively enough; for no one can have a lively sense of God, without a true and sincere desire of living according to his will, that is, piously and virtuously.

Mr. *Turretin* concludes with comparing the two Systems together. In the Atheistical System, says he, we know nothing, we see nothing, the least things are a perfect riddle to us. We know not why there are such and such Beings, why Matter and Motion exist, why we ourselves exist, and for what end we came into this world. We know not the design and origin of the several parts of the World, why there is a Sun, an Air, an Earth, &c. We know not what makes the smallest animals, the smallest plants. But in the Religious System, we have suddenly a great light, and know the reasons of all those things. We see a most excellent  
Nature

Nature self-existent. We see that it has brought forth all those things, and that it is the Author of our being. Here we have a key to account for all the *Phænomena*; for we find in them the vestiges of an infinitely wise, powerful and good Architect.

In the Atheistical System, not only we are in the dark, but we must admit the greatest absurdities. We must say that the beautiful World is a production of a blind necessity, or chance. We must say that senseless Matter of which stones and wood consist, is self-existent; nay, that it is endued with understanding, that it can argue, know itself, remember things past, judge of things to come, and have all wisdom and all virtues. But, what is the greatest absurdity, we must say according to this System, that the eyes were not made to see, the ears to hear, the teeth to grind food, nor the parts subservient to generation, to propagate the species: than which nothing can be more extravagant, and contrary to common sense. In a word, the more beauty, wisdom and regularity there is in things, the least they are understood by Atheists, and the more foolish reasons they give of them. But in the Religious System all those absurdities vanish away, and by supposing an  
Eternal

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Eternal Intelligent Being, who created the World, we easily explain every thing.

Again, in the Atheistical System there is no virtue, no faithfulness, no justice. Every one may do what he pleases. Oaths have no force. There is no relying upon agreements. No equity can be hoped for from the Supreme Powers, no obedience from the subjects, unless it be by forcible means. But in the Religious System we find faithfulness, equity, and all virtues built upon a most solid foundation. All men, Kings and Subjects, are kept to their duty, not only out of fear of punishment, but by a principle of conscience. In the Atheistical System there is no true friendship. A friend may cheat, hurt, and kill his friend, a client his benefactor without any reluctance, if he expects no harm from it, but rather some pleasure and some benefit. But in the Religious System, we may trust our friends, and even frequently our enemies. Lastly, in the Atheistical System, there is no hope, no comfort against the innumerable troubles of life, especially against the terror of death. But in the Religious System, we have the greatest comforts in any troubles whatsoever. We have a most faithful and powerful Friend, who is our protector, and can bestow upon us everlasting

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ing blessings, unless we prevent it by our  
own folly.

From what has been said, Mr. *Turretin* draws this inference, that he who denies or doubts of the existence of God, is the most foolish and miserable man in the world; and on the contrary that *true Wisdom consists in the fear of God.*

There never was a more honest and judicious Professor of Divinity, and a clearer Writer, than the Author of this excellent Dissertation, which is written with great politeness. I add that no Divine, within these two hundred years, has done more good to his Country in point of Religion than Mr. *Turretin*, insomuch that he might be called the *second Reformer of Geneva.* As the world goes, 'tis no shame for a Church to be reformed more than once.



#### ARTICLE XXXIX.

*SOME thoughts concerning the Proofs of  
a FUTURE STATE, from REASON.  
Occasioned by a DISCOURSE of the  
Reverend Mr. Joseph Hallett, jun. on  
the*

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*the same Subject.* By HENRY GROVE.  
London: Printed for R. Hett at the  
Bible and Crown, and J. Gray at the  
Cross-Keys, both in the Poultry. 1730.  
in 8vo. pagg. 211.

A DOCTOR of Divinity very well known to me, who died many years since, told me more than once that being to perform an Academical exercise at Cambridge, he propos'd to the celebrated Dr. Pearson to maintain this *Thesis: 'Tis only by the Christian Revelation that we can be sure of a future State.* Whereupon Dr. Pearson answer'd him: *Sir, never go about to weaken natural Religion.* Indeed 'tis a dangerous thing to weaken and depretiate the Universal Religion of Mankind under pretence of magnifying Christianity. For my part, the more I find Christianity agreeable to Reason and Natural Religion, the more I admire it, the more it appears to me worthy of the Supreme Being. Nothing has been more prejudicial to the Christian Religion, nothing has more contributed to the disbelief of it, than the endeavours that have been used to discredit in a great measure the Religion of the whole World. Hence it is that there are so many unbelievers in the Roman Catholic countries. Hence it is that Dr. Geddes

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tells us (in the 3d Volume of his Tracts, p. 48. of the 3d Tract) that "by what he could observe by the Spaniards and Portuguese, all or most of them, if they were left entirely to their liberty in all matters of Religion, would be either *Irreligious* or *Enthusiasts*." The subject of the Book, of which I am to give an account, is next to the existence of God, the most important that can be treated of; for it concerns not only Christians, but even the whole Race of Men from the beginning of the world to this time. A thinking Being, who is not to continue for ever, is a poor despicable Being. What signifies it to come into this world, to think for a certain number of years, and then to perish? A Future State is such an important Article that it must needs be known by the light of Reason as well as by the Gospel. Mr. Grove's design is therefore highly to be commended. His Work is divided into nine Chapters.

*I.'Tis not natural for one that reasons and considers things, to conclude, from what he sees befall the Body when it dies, that the Man is no more.* This is the title of the first Chapter.

When a man dies, there is an end of his existence, says Mr. Grove, as far as the information of *Sense* reaches. But *Sense* is no judge of the existence of such a Being



a Being as Man. The idea of a man is, of a *reasonable Being, acting by a Body*. The body of man, like any other portion of matter, falls under the notice of the senses; but *Reason*, which makes his distinctive character, is the object only of reason.

Since it is not *sense*, but *reason*, that informs us of the existence of any man, as a *thinking Being*; reason only, and not sense, is to determine when the man ceases to exist. No argument can be drawn from appearances, when a man dies, for the mortality of the soul, or thinking principle. All that appears, is that this thinking principle acts not by the body, as it did before. But since, before this, the thinking principle was not known to be a *part* of the body, but only to actuate and command it, what should make us believe, when it no longer acts upon the body, that it ceases to live, and act at all? Since it is a principle distinct from the body, why must its fate be concluded by that of the body? There is at the end of this Chapter a fine passage of *Cyrus* to his children, in which he asserts the immortality of the soul. That passage is very pertinently quoted.

II. In the second Chapter the Author treats of probable arguments, and their Use in the present Question.

III. *The Argument for a future State from the natural Immortality of the Soul*, is the subject of the next Chapter. *An Essay towards a Demonstration of the soul's immateriality* will shortly be reprinted, in which the Author has proved that the soul is essentially indivisible. From whence its natural immortality evidently follows. For whatever is indivisible, cannot receive any alteration in its properties from finite causes; but, as it must remain the same individual substance, so, if supposed to be thinking, it must continue the same individual thinking substance. The Soul therefore is naturally immortal.

The nature of the Soul affords a fair presumption of its being designed to continue for ever in being. God has fitted it for an endless life, and therefore intended it for such a life. How come we to the knowledge of the final causes of things, or ends for which they were made, but by a careful inspection into their nature, and observing what they are adapted to in their frame and constitution? For whatsoever the ends are to which they are manifestly suited, these we reasonably gather to have been the ends proposed by God when he created them. So the several senses were made for their respective objects. The soul therefore in its nature having a plain relation to immortality,

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mortality, may be reasonably concluded to have been ordained for an endless life; as long as we have *no reasons* on the other side, and a great many *moral arguments* for its living beyond the grave.

Our Author's argument in this Chapter for the immortality of the soul is very strong, and may easily be understood: it has been handled by several other writers.

IV. Mr. *Grove* undertakes to prove a future State from *the desire of immortality*, which is implanted in men.

V. In the next Chapter he lays down for the subject of it this assertion: *The belief of a future State is of the greatest necessity and importance to mankind; therefore there is such a State.* Were it an universal opinion (says the Author) that the soul perishes for ever with the body, Man would be the most *irregular* and most *unhappy* of all Beings. The whole frame of Religion, like a noble and lofty edifice, raised on a weak foundation, would quickly fall to the ground. "For any  
" visible distinction, *continues Mr. Grove*,  
" that is made between the most devout  
" worshipper of the Deity, and such as  
" laugh at all religion, there may be no  
" such thing as a *particular providence*,  
" by which I mean the *Almighty's vary-*  
" *ing his dealings with the children of*

“ men, agreeably to their different temper and behaviour towards him. Does  
 “ God always, or often, make such a difference as this between the *pious* and  
 “ the *impious*? Or does he ever do it  
 “ in such a manner that we can certainly  
 “ argue, from the external dispensations  
 “ of his providence, that he approves one  
 “ man, and disapproves another? and  
 “ that the man whom God approves is  
 “ much happier, as the favourite of providence, than the other? The notion  
 “ of a future State being once laid aside,  
 “ I despair, *pursues Mr. Grove*, of seeing any clear proof of a particular providence, and challenge any one to give  
 “ an account of those common and sweeping calamities, which involve alike the  
 “ innocent and the guilty.”—But “ upon  
 “ the *received hypothesis* of a world to come, the view of things is quite altered, and we have no reason to be offended at God’s seeming disregard of  
 “ the man whom he loves; since every  
 “ such person has not only a hope of a  
 “ future recompence to animate and encourage him, but may depend on his  
 “ being at present the care of providence  
 “ so far, that all the circumstances and  
 “ events of life shall be made to contribute to his final felicity.”

Our

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Our Author makes several other observations, from which he draws this inference: "That the doctrine of *no future State* being universally received, virtue would decline, and vice grow and advance apace; bad men would be worse, and many of those who are now in the interests of virtue, would fall off to the contrary party; and the few that under all discouragements, remained still attached to the forlorn Cause, would be virtuous from a *self-city of temper*, as *Cicero* observes of the *Epicureans*, rather than on the strength of principle."

Mr. *Grove* proceeds to shew that if men did not believe a future State, all would be *unhappy*; the *wicked*, because they could not but abhor the loss of this life, though fearless of any other; and *good men* yet more than they. But among those who believe another life, excepting a few under the dominion of melancholy, none are burthened with this belief, but such as neglect a due preparation for that State; which is their own fault, and merits the uneasiness that attends it.

Now, since the belief of a future State is of so great necessity and importance to mankind, and the belief of the contrary so great a prejudice, the argument from hence turns on the following question:

Y 4      *Whether*

*Whether it be, or be not, the will of God, that men should entertain the belief of a life to come?* That it cannot be his will that they should disbelieve another life, this consideration alone does abundantly prove, that then he must be perfectly indifferent about the growth of evils against which he had made no provision, and regardless of what the *worst* men did, or the *best* suffered; a supposition not to be made concerning the wise and gracious Governor of the world. But, on the other hand, if God would have men to embrace and cherish the opinion of a future existence, unquestionably this opinion cannot be false, unless we will say that the supreme Being governs the world by a *lie*; having no other rewards for the virtuous but delusive hopes, and fantastick pleasures, and no punishments for the wicked but terrors that are altogether chimerical and vain. But will any one say this, that believes the world to have a Governor? especially when there is reason to think that the Governor of the world could have as effectually attained the same end in a way more consistent with the honour of his attributes; as for instance, by enduing the human species with a lower degree of understanding, more temperate desires and passions, and benevolent inclinations, by which all these  
inconve-

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inconveniences had been prevented, without having recourse to a falshood, which therefore be it far from any man to impute to his Maker. *Thus far the Author.*

VI. In this Chapter he treats of the *Universality of the belief of a future State*, and shows *how it was occasioned, and what we are to argue from it.*

VII. The Author proves against Mr. Hallett, that *future Rewards are discoverable by the light of Reason, notwithstanding the Imperfection of human Virtue.*

VIII. Mr. Grove in the eighth Chapter treats a subject no less uncommon than important: *That the Christian Revelation neither affirms, nor supposes, anything which enervates, much less, which quite destroys the Arguments for future recompenses from the light of Nature.* This Chapter contains several judicious observations. I shall only take notice of the Author's apology for the Heathens. Mr. Hallett, who far from being their friend, gives them no quarter, says "It will be  
" very difficult for the greatest admirers  
" of the Heathens to tell, where to find  
" single man among them, who upon  
" the largest stretch of charity can be  
" thought to be tolerably disposed for a  
" future state of rewards — If Heathens  
" had been able to prove a future  
" state

“ state of rewards for repenting sinners,  
 “ they would not have been able to find  
 “ above *four* or *five* such repenting  
 “ sinners, if they could find *one* at all.”

But, *says Mr. Grove*, if *four* or *five*, why not *four* or *five* hundred, or a thousand, &c.? “ No, *continues Mr. Hallett*, as

“ there was not at best one man in fifty  
 “ millions that repented of idolatry, the  
 “ unnatural and other sins, so there would  
 “ not be above a dozen, or a score ad-  
 “ vanced to happiness.” Here follow Mr.

*Grove's* observations. To suppose, *says he*, there might be *four* or *five* repenting sinners in the whole heathen world, is, it seems, a very great stretch of charity; and that there might be a *dozen*, or a *score*, is the *largest* that can be. It may be so, if the Author speaks only of himself; but I believe, *continues Mr. Grove*, there are many, among whom I profess myself one; whose charity, without any stretching, will extend a great deal farther than this. I can't guess by what rule *Mr. Hallett* forms his calculation. He has not been contemporary with all the ages, he has not been an inhabitant of all the countries in the world. And as for the acquaintance we have with distant times and nations by History, it will go but a very little way: not one name in many millions of those that have lived upon Earth



Earth being come down to us. And he must have no ordinary degree of sagacity, who from these few can make a judgment of all the rest to a *dozen* or a *score* at most. God forbid, we should exercise as little charity in judging each other, as Mr. *Hallett* does in passing sentence on the whole Pagan world.

I would ask, *pursues Mr. Grove*, whether Mr. *Hallett* believes the best men in the sight of God have been those whose memory is consecrated in History? Whether true virtue does not oftner love the shade, and pass through the world in a manner unknown to it? and if known, yet is not so much esteemed, as some other talents and qualities, by those who take upon them to transmit names and characters to posterity, and to assign the value they shall bear?

Mr. *Grove*, being resolved to do justice to the Heathens, goes on with his apology for them, and like a man of a noble and generous soul, is not ashamed to plead their cause. Here follows the substance of the remaining part of his Plea. 'Tis true that St. *Paul* in several places of his Epistles, particularly in the first Chapter of the Epistle to the Romans, has given a very ill character of the Pagans. But did that Apostle, in his charge against the Heathens, design to include every man  
without

without exception? Is it credible that among many thousand millions of men, who were without a Revelation before the coming of Christ, and that have been so since, none should have been true lovers of virtue? There are two considerations, among many others, which show that St. *Paul's* intention was only to describe the general state of things, or what the Heathens were, considered in one mass, not in respect of every particular person. The first is, that the account which that Apostle gives of the *Jewish nation* in the second and third Chapters of the Epistle to the Romans, is little better than of the *Gentiles* in the first Chapter, if we except *Idolatry*. St. *Paul* says that the *Jews* were *all gone out of the way*, *there was none that did good, no not one*. This people were some ages before styled, *the people, and the generation of God's wrath*, Isa. x. 6. Jer. vii. 29. So that, unless from the indefiniteness of this charge we have a mind to conclude that the *Jews* were universally corrupt, without any exception, we have no reason to think that the *Gentiles* had no examples of real virtue to produce. Unless we qualify the Apostle's manner of expressing himself, we must say that the *professors of Christianity* had universally departed from their first love, since *all sought their*

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*their own, not the things of Jesus Christ,* Phil. ii. 21. The truth is, that the Apostle's design in this description of the state of the world, both the *Jewish* and *Gentile* parts of it, does not require we should understand him in such a rigorous sense; his aim being principally, if not only, to evince the necessity of the Gospel Dispensation; which he does by taking a view of mankind, among whom the depravity was very great and extensive. 'Tis observable that St. *Paul* having in the 9th and 10th Verses of the VIth Chapter of the first Epistle to the *Corinthians*, given a catalogue of very great sinners, who *should not inherit the kingdom of God*, when he makes the application to the *Corinthians*, says only, v. 11. *and such were some of you.* He does not say *all of you*; whereby he intimates that there were men of integrity among them, whose characters were not stained with any of the vices he had mentioned. It was the Apostle's design to prove the necessity of the Gospel for the reformation of sinners, either *Jews* or *Gentiles*; and therefore he abundantly made good his point, if it appeared they were both sunk into the deepest corruption of manners, though not without exception. This is the first consideration, which shows that there is no necessity of understanding St. *Paul's* character

character of the Heathen world, as including every particular person among them.

The other consideration is this: it appears from several places of Scripture, that the Heathens were not without examples of virtue and religion among them. When St. *Peter* says that *in every nation he that feareth God, and worketh righteousness, is accepted of God*; he not obscurely hints that there were some who did fear God and work righteousness, tho' of Pagan extraction. Thus in the second Chapter of the Epistle to the Romans, v. 10, 11. St. *Paul* says, that *God will render to every man according to his deeds, not only tribulation to them that do evil, but glory, honour and peace, to every man that worketh good, to the Jew first and also to the Gentile, for there is no respect of persons with God*. Would the Apostle have said this, if among the *Gentiles* there were none that did good? It cannot be said that this is only meant of such *Gentiles* as had embraced Christianity; for in the next Verse St. *Paul* adds, that *as many as have sinned without law, shall also perish without law*, that is, *Gentiles* not yet converted to Christianity, of whom therefore he must have spoken in the verse before. And in the 26th verse of the same Chapter, he supposes that the  
*Gentiles,*

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*Gentiles*, whom he calls the *uncircumcision*, might fulfill the righteousness of the Law, or the *moral part* of it, which was coincident with the *Law of Reason*; in doing which, he tells the *Jews*, they would condemn them, who, while they made their boast of the Law, were found transgressors of it, *verse 27*.

Here, *says Mr. Grove*, our Author pushes the Heathens with the greatest rigor, and having, as he thinks, quite overthrown them, triumphs most unmercifully. "Perhaps, *says Mr. Hallett*, there was not *one in a million* among the Heathens, perhaps not *one at all*, that was free from this inexcusable sin of Idolatry, that repented of and forsook it: and so there was not one in a million, if one at all, that could possibly entertain any *reasonable* hopes of a future state of bliss—Before the coming of our Saviour, all the nations of the earth, excepting the one very small nation of the *Jews*, lived in the practice of Sins inconsistent with salvation, and particularly in the sin of Idolatry, without repentance." As much as to say, *all* were guilty, not one in a million, perhaps not one in the whole number excepted. The sin they were guilty of, was the *worst of Sins*, and without repentance, (that is, a *particular repentance*)

pentance) inconsistent with salvation, and with God's receiving such monstrous sinners in his favour; and of this sin (if Mr. Hallett's word may be taken) they none of them repented. A very short and summary trial indeed! *continues Mr. Grove*, without giving himself the trouble to examine whether there might not be some *innocent persons* hid in the crowd of offenders, or so much as entertaining a charitable suspicion that there might, or distinguishing between the degrees of guilt, he dispatches them at once. 'Tis however kind of him that he seems to content himself with a *negative* punishment, and the kinder, because the crime was so *inexcusable* and *monstrously* great, even the *worst* of all sins, which, one would have thought, might have deserved a severer penalty than bare *annihilation*.

Mr. Grove undertakes to mollify this charge. He observes that the word *God* may be taken in different senses; the two most eminent of which are, first, *a Being self-existent, independent, and all-perfect, of whom, and through whom, and to whom are all things*, in the language of the holy Scripture: the other of *a Being made by mankind the object of religious worship*. In the first sense, the world, in the most uncultivated state of *Reason*, and under all the corruptions of *Religion*, has ever  
acknow-

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acknowledged but one God. " In this  
" irreconcilable war, and vast variety of  
" opinions, says *Maximus Tyrius, Diff. I.*  
" you may perceive this to be the uni-  
" form law and opinion of the whole  
" earth, that there is *one God, the King,*  
" *and Father of all*, and that the many  
" other Gods are only the *sons of God*,  
" and admitted to a share in the empire  
" with him. In this the *Greek* agrees  
" with the *Barbarian*, the *Mediterra-*  
" *nean* with the *Islander*, the *wise man*  
" with the *unlearned*." Our Author quotes  
some other antient Writers for the same  
purpose. The *Unity* of God, says he, in  
its highest and properest sense, or the *Mo-*  
*narchy* (as *Lactantius* expresses it) was  
not therefore unknown to the Heathens;  
which shows Mr. *Hallett's* mistake, when  
he charges them with being ignorant of,  
or not believing in the one true and su-  
preme God. because, says he, they must  
then have necessarily thrown aside their  
Idols: which would be a good conse-  
quence, if men had always reasoned just-  
ly. Is there not a very great party in  
the *Christian world*, who while they ac-  
knowledge but *one Mediator between God*  
*and Men*, do yet in effect set up a multi-  
tude of Mediators, nor are sensible of any  
inconsistency in their practice? It was  
not therefore for having no notion of the

*supreme God*, that *St. Paul* condemned the Heathens as inexcusable: he himself allows that the true God was not unknown to them, when he says that *when they knew God, they glorified him not as God*, Rom. i. 21. (See what has been said upon this subject in the first Volume of this Journal, p. 149.) 'Tis true the same Apostle describes the *Gentiles, as not knowing God, and without God in the world*, 1 Thel. iv. 5. Eph ii. 12. But this is to be understood of their *public acts of Religion*. The worship of the true God was so confounded with the worship of other Deities, that it could not be distinguished from the other. What interpretation will Mr. *Hallett* give of this place, 2 Chron. xv. 3. *Now for a long season Israel has been without the true God?* Will he say, they were without the knowledge of the true God? or only without the pure and uncorrupted worship of him? Mr. *Hallett* will say the latter. And why then must expressions of a like kind have such an aggravated sense, when the Heathens are spoken of? Our blessed Lord told the Woman of *Samarita*, that the Samaritans *worshipped they knew not what*, because having a less perfect rule of worship than the Jews, they *worshipped the Father in that mountain, and not at Jerusalem*, the place appointed by God himself. How much more then might



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might the *Heathens* be said not to know whom they worshipped, when their established worships were overrun with the grossest Idolatry? though, strictly speaking, they were not without all knowledge of a supreme Being, who presided as Chief in the affairs of the Universe.

The Scripture mentions many *Gentiles* who were free from Idolatry. Besides, there might be others, who went to the Idol-Temples, as being the only places of public worship, to avoid the imputation of Irreligion and Atheism, not partaking with what was done there, but by their bare presence. Others again, when they made their addresses to inferior Deities, might only do it as to *Mediators* between them and the Supreme God. And though this was uncommanded, and therefore unjustifiable, yet Mr. *Grove* fancies we should stretch the matter too far to pronounce them, for this reason, in a state of damnation. Nay, he does not see, why we may not have charity for *those who were sunk yet deeper into Idolatry*; provided they were *honest-minded*, and did not so much want integrity of heart, as a clearer knowledge of divine things; there being great likelihood that such as these had a confused notion of a Power superior to their Idols, which communicated himself, they knew not how, by and through

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them;

them; so that their highest regard was directed to the Supreme Being. In this case, whatever others may do, Mr. *Grove* dares not say, that the sin of these men was so great and heinous as not to be pardonable without a *particular repentance*.

Our Author asks Mr. *Hallett*, whether he does not think that the best Protestant writers have proved Idolatry on the Church of *Rome*? Whether the Idolatry of *Rome Christian* be not less excusable on some accounts than that of *Rome Pagan*? Whether yet, some considerations might not be offered from the circumstances of a great many in that Communion, and the goodness of their intention, which should keep a charitable Protestant from denying the possibility, or even probability of their salvation without a particular repentance? and finally, whether many of the same alleviations may not be pleaded with the same or greater strength for the least guilty among the idolatrous Pagans?

I hope, Mr. *Hallett* will be for the time to come more kind to the honest Heathens; and I think the Public is much obliged to Mr. *Grove* for having done a very good service both to Natural Religion and Christianity. There was a time, when a Dissenter would have been afraid of publishing such a free Book: but (thanks  
be

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be to God) things are now upon a better foot among our dissenting Brethren. Many of them have a right notion of Religion; and therefore 'tis no wonder they should profess a great moderation, and even recommend it as a virtue without which there can be no true Christianity. It will not be improper to observe upon this occasion, that the Dissenters have eminently distinguished themselves in the two late Controversies; which, probably, they would not have done, if they had been made unhappy for want of toleration.

IX. In the last Chapter Mr. Grove shows the *advantages which Christians enjoy by the Gospel-Revelation, in respect of life and immortality.*

I shall conclude this Article, as I have begun it, with the words of the excellent Dr. Pearson: NEVER go about to weaken Natural Religion.

*Mr. Grove has published a Book to prove the Resurrection of Christ, in which I have found several new things upon that subject.*





## ARTICLE XL.

*A SUMMARY of the BIBLE: or the principal Heads of Natural, and Revealed Religion; alphabetically disposed in the words of Scripture only. With the marginal readings and parallel texts. Adapted to the use of a Scripture-Dictionary, Common-place Book, Concordance and Comment. By FERDINANDO SHAW, M. A. London: Printed for Thomas Cox, at the Lamb under the Royal Exchange; Richard Ford, at the Angel in the Poultry; Richard Hett, at the Bible and Crown in the Poultry near Cheapside: and sold by Jer. Roe, of Derby. 1730. in 12. pagg. 391.*

THE Author says he hopes he will not meddle with *Controversies* for the remaining part of his life, though as to the small share he has had in them, it was on the side of *Moderation and Charity*, the remembrance of which is very pleasant

pleasant to him. He adds that if he has been mistaken, it was in company with some of the brightest Ornaments of the Church. He is now resolved to apply himself to *practical Discourses*. He presents the Public with this *Summary of the Bible*, and tells us that he never saw, nor heard of any performance of this kind. The design of his Work is expressed in the following lines. "A summary only  
 " of Scripture Knowledge and Practice,  
 " as to God, our neighbour, and ourselves  
 " with respect to this world, and the next,  
 " is what may here be expected. Besides  
 " great variety of necessary precepts,  
 " comfortable promises, needful cautions,  
 " moral maxims, plain directions, and  
 " infallible rules for instruction in every  
 " relation, condition, and circumstance  
 " of life, and in a due preparation for a  
 " safe and comfortable death; and for  
 " the sure attainment of eternal happiness in the world to come. From whence  
 " (*continues the Author*) it is easy to infer, that the Writings of the *New Testament*, and the Books of *Job, Psalms, Proverbs*, and *Ecclesiastes*, furnish out  
 " the most materials for my purpose." Mr. Shaw expresses also his design in these few words, which give a clear notion of his Book. It is, says he, a *Collection of the Principal Points of Natural and Re-*

*vealed Religion, under their proper alphabetical Heads, in the words of Scripture only.* A larger account of the nature of this *Summary of the Bible* may be seen in the Preface. It is a useful Work in its kind, the more because 'tis printed in a small size: by which means, one may have the most important precepts of the Bible, under proper Heads, in a pocket Book.



## ARTICLE XLI.

HISTOIRE ancienne des Egyptiens, des Carthaginois, des Assyriens, des Babylo niens, des Medes & des Perles, des Macedoniens, des Grecs. Par M. ROL LIN, ancien Recteur da l'Université de Paris, Professeur d'Eloquence au Col lege Royal, & Associé à l'Academie Roiale des Inscriptions & Belles-Let tres. Tome second. A Paris, chez Jacques Estienne—1730. *in 12. pag. 628.* Sold by P. Dunoyer at Erasmus's Head in the Strand.

THE first Tome of this Work contains the History of the *Egyptians* and *Carthaginians*. I gave an account of it in the first Volume of this Journal, Art. 37. Mr. *Rollin* has divided the second Tome into three Books, which are the third, fourth, and fifth from the beginning of his Work.

In the third Book he gives us the History of the *Assyrians*, of the Kingdom of the *Medes*, and of that of the *Lydians*.

The fourth Book is intitled: *The beginning of the Empire of the Persians and Medes, founded by Cyrus, containing the reigns of Cyrus, Cambyfes, and Smerdis the Magian*. In this Book the Reader will find among other things a large History of *Cyrus*, and the Character of that Prince, some Reflections upon the Prophecies of *Daniel*, a description of the Government and Religion of the *Assyrians*, *Babylonians*, *Lydians*, *Medes* and *Persians*; and also the Causes of the declension of the Empire of the *Persians*.

The fifth Book contains the History of the origin of the different States of *Greece*. Mr. *Rollin* gives us a geographical description of ancient *Greece*, divides the Greek History into four Ages, treats of the Government of *Lacedemon* and *Athens*, and mentions those men who were eminent for

for their learning. The History of *Greece*, from the reign of *Darius*, being mixed with that of the *Persians*, it was necessary to give a notion of the different States of that country, before Mr. *Rollin* goes on with the history of *Persia*.

After this general account of his second Volume, I shall set down here the Character of *Cyrus*, as a specimen of this performance. *Cyrus* (says the Author) may be looked upon as the wisest Conqueror and the most accomplished Sovereign mentioned in profane History. He hardly wanted any of those qualities that form great men, wisdom, moderation, courage, greatness of soul, noble sentiments, a wonderful dexterity to manage men and win their love, a profound knowledge of all the parts of the military art, a vast genius supported by a prudent steadiness to form and execute great projects.

'Tis an usual thing for those Heroes, who shine in battels and warlike actions, to appear very weak and very ordinary men at other times, and in other circumstances. When they are seen alone and without armies, one cannot observe without amazement what a distance there is between a General and a Great man; how mean they are then, and what low sentiments they have; how much they are governed by jealousy and interest; how disagreeable



disagreeable and even odious they make themselves by a haughtiness which they think to be necessary in order to preserve their authority, and yet it is of no use but to draw contempt upon them.

*Cyrus* had none of those faults. He always appeared the same, that is, always great, even in the smallest things. Being sure of his greatness, which he knew how to maintain by a real merit, he made himself affable and of an easy access; and his people by their love and respect gave him more than he lost by stooping to them.

No Prince knew better than he the art of insinuation, so necessary for the government, and so little practiced. He understood in perfection the power of a seasonable word, of an obliging way, of a reason attending a command, of a favour accompanied with some praise, of a refusal softened by kind words. The history of *Cyrus* is full of those instances.

He had a sort of riches, which most Sovereigns want, who have every thing except faithful friends, and are not sensible of it, by reason of the plenty and outward glory with which they are surrounded. *Cyrus* was well beloved, because he loved others; for if one has no love, can he have friends, and does he deserve to have any? Nothing can be finer than to see in *Xenophon* how *Cyrus* lived and conversed

versed with his friends, keeping up his dignity with them no farther than decency required, and altogether free from pride, which deprives Great men of the most innocent pleasure of life, an amiable commerce with persons of merit, though of a very inferior condition.

The use he made of his friends, is a perfect model for all those who are in great Places. He not only gave them the liberty, but also an express command to tell him all their thoughts. Though highly superior in knowledge to all the Officers, yet he did nothing without consulting them; and whether some reformation was to be made in the government, or some alteration in the army, or some enterprise was to be formed, he would have every body to give his opinion, and frequently followed it.

*Cicero* observes that during all the time of *Cyrus's* government, not one angry word escaped him: *cujus summo in imperio nemo unquam verbum ullum asperius audivit.* This is a great commendation for a Prince. *Cyrus*, in the midst of so many agitations, and notwithstanding his supreme power, must have had a great command of himself, to keep his mind in such a constant tranquillity, that no disappointment, no unforeseen accident,

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dent, no discontent could alter the sweetness of his temper, nor make him speak any hard or offensive word.

But what is greater still and more truly royal, was his persuasion that he should above all things promote the happiness of his people; and that a King should not distinguish himself from his subjects by riches, equipages and luxury, but by a superior merit, and chiefly by an indefatigable application to procure them a quiet life attended with plenty. He said, discoursing with the great men of his Court about the duty of a King, that a Prince should look upon himself as a shepherd, and have the same vigilance, attention and goodness; that he should watch over the safety of his people, prevent their cares and uneasiness, place his happiness in seeing them increase and multiply, and expose himself with courage for their defense. This is, said he, the just notion, and the natural image of a good King. 'Tis reasonable that his subjects should do him all the services he wants; but 'tis still more reasonable that he should apply himself to make them happy, because 'tis for this end that he is a King, as a shepherd is appointed only to take care of his flock.

Indeed, a man is born for others, when he is born to command, because he is to  
com:

command, only to be useful to them. Nay, the character of a Prince's grandeur consists in being designed for the public good. Can it be a reflection upon the Kingly Office to think so?

It was with the help of all those virtues, that *Cyrus* founded in a short time a vast Empire; that he peaceably enjoy'd for the space of many years the fruits of his conquests; that he knew how to get the esteem and love, not only of his natural subjects, but also of all the nations he had conquered; and that after his death he was generally lamented as their common father.

One may say, without any fear of being mistaken, that *Cyrus* owed his most excellent qualities to his education, which confounding him, as it were, with the other subjects, and submitting him as well as them to the authority of masters, allay'd that pride which is so natural to Princes, taught him to hearken to advice, and to obey before he commanded, inured him to labour and fatigue, used him to sobriety and frugality, in a word, made him such as he appeared in his whole conduct, good-natured, modest, civil, affable, compassionate, free from ostentation, an enemy to softness, and more still to flattery.

It must be confessed, *pursues Mr. Rollin*, that such a Prince is one of the most valuable

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valuable presents that Heaven can make to men. *Nullum est præstabilius & pulchrius Dei munus*, says *Pliny* of *Trajan*, *quàm castus, & sanctus, & Deo simillimus Princeps*.

What remains is to enquire into the nature of *Cyrus's* victories and conquests. For if they were grounded only upon ambition, injustice and violence; *Cyrus*, instead of deserving the praises bestowed upon him, should only be reckoned among those famous Robbers of the world, those public enemies to mankind, who knew no other law but force, who sacrificed to their ambition the lives of a million of men, who placed their glory in a general destruction, and reigned as Bears and Lions would do, if they were uppermost. Such were most of those pretended Heroes, who are so much admired.

It seems to *Mr. Rollin*, that *Cyrus* was of a quite different character. He does not pretend to justify that Prince in every thing, nor to say that he was free from ambition, which was doubtless the soul of all his enterprizes: but he respected the Laws, and knew that there are unjust wars, in which the aggressor is answerable for all the blood that is shed. Such is a war, which a Prince undertakes only to enlarge his conquests, to get a vain reputation,

putation, or to make himself dreaded by his neighbours.

*Cyrus*, at the beginning of the war, grounded his hopes of success only upon the justice of his cause, and represented to the soldiers that they were not the aggressors, that they had been attacked by the enemies, and that they might expect the protection of the Gods, who seemed to have put arms into their hands, in order to succour their allies unjustly oppressed. If the conquests of *Cyrus* be carefully examined, it will appear that most of them were the consequence of the victories obtained over *Croesus* King of *Lydia*, who was possessed of the greatest part of *Asia minor*, and over the King of *Babylon* who reigned in all the upper *Asia*, and in many other countries: they were both the aggressors. *Cyrus* is therefore justly represented as one of the greatest Princes in Antiquity, and his reign proposed as the model of a perfect government, which cannot be such, unless justice be the foundation of it. *Thus far our Author.*

I intended at first to give another specimen of this Book; but I think it needless. This Work is justly esteemed. There is nothing in the Author's Reflections upon the Prophecies of *Daniel*, that ought to be communicated to my Readers.

A R T I-



ARTICLE XLII.

JO. ALBERTI FABRICII D. & P. P. in  
Gymn. Hamb. CONSPECTUS THESAURI  
LITTERARII ITALIÆ, præmissam habens,  
præter alia, notitiam Diariorum Italiæ  
litterariorum, thesaurorumque ac cor-  
porum Historicorum & Academiæ,  
subjuncto PEPLO ITALIÆ Jo. Matthæi  
Toscani. Hamburgi, Sumptu Christ.  
Wilh. Brandt. 1730.

That is,

*A VIEW of the Literary Treasure of  
ITALY, &c. By Dr. JOHN ALBERT  
FABRICIUS. Hamburg. 1730. in 8vo.  
pagg. 531. Sold by Abr. Vandenhoeck  
at Virgil's Head over against the New  
Church in the Strand.*

THEY who love the Literary History,  
will place this Book in their Li-  
braries, and acknowledge that Dr. *Fabri-*  
*cus* has done a good office to men of  
VOL. II.                      A a                      Letters

Letters by publishing this Bibliothecque. To make my Reader sensible of the usefulness of it, I must not scruple to transcribe the Contents; and it will be very proper to give them untranslated.

1. *Notitia Ephemeridum sive Diariorum Eruditorum Italiae.* 2. *De Historicis rerum Italicarum.* 3. *Ludovici Antonii Muratorii & Mediolanensium Palatinorum sociorum Corpus Historicum Mediolanense, adnotatis ubique prioribus singulorum scriptorum editionibus. Volumina XIII.* An account of the XIV<sup>th</sup> Volume has been inserted in another part of this Book.
4. *Indiculus Anecdotorum à Ferdinando Ughello in Italia Sacra editorum.* 5. *Italia illustrata* Andreæ Schotti. 6. *Siculorum rerum Scriptores in novum Corpus redacti.* 7. Jo. Baptistæ Carusii *Bibliotheca historica Regum Siciliae*, Vol. II. 8. *Thesaurus Antiquitatum & Historiarum Italiae, mari Ligustico & Alpibus vicine, collectus à Jo. Georg. Grævio. Sex Vol.*
9. *Thesaurus Scriptorum Italiae ex consilio Petri Burmanni continuatus. Volumina XXIV.* 10. *Thesaurus scriptorum atque Antiquitatum Siciliae. Volumina XV.*
11. *Fragmentum de Originibus Longobardicis, illustratum à Joh. Frid. Christio.* 12. *Thesaurus Antiquitatum Romanarum congestus à Joh. Georg. Grævio. Volumina XII.*
13. *Novus Thesaurus Antiquitatum Romanarum congestus ab Alberto Henrico de Salengre.*



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lengre. Vol. III. 14. *Thesaurus Antiquitatum Græcarum* à Jac. Gronovio. Vol. XIII. 15. *Notitia Academicarum Italiae Geographica & Alphabetica*. 16. *Conspectus Thesauri Litterarii Italiae. De eruditis Italici universæ, eorumque scriptis*. 17. *De argumentis quibusdam specialibus. De scriptis Pontificum Romanorum*. 18. *De scriptis Cardinalium*. 19. *De Episcopis Italiae*. 20. *De Italicis Hebraicæ & aliarum linguarum Orientalium peritia celebribus*. 21. *De Italicis qui Græce scripserunt*. 22. *De Poetis Italicis*. 23. *De Academicis Italiae*. 24. *De Historicis Italicis*. 25. *De Satyricis*. 26. *De Interpretibus Italicis*. 27. *Elogiorum Scriptores, Italice & Latine*. 28. *De Eruditis certarum Nationum vel Civitatum Italiae vel Siciliae*. I omit the names of those Provinces and Towns, to the number of fifty four. 29. *Bibliotheca volante Jo. Cinelli Sanceseni & Car. Cartari*. 30. *Peplus Italiae Jo. Matth. Toscani*.

This last Work has been reprinted from the Paris Edition. Here follows the whole Title. *Peplus Italiae Jo. Matthæi Toscani Opus in quo illustres Viri Grammatici, Oratores, Historici, Poetæ, Mathematici, Philosophi, Medici, Jurisconsulti (quotquot trecentis ab hinc annis tota Italia floruerunt) eorumque patriæ, professiones, & litterarum monumenta tum*

A a 2 carmine

372 *A Literary Journal.* Art. 43.  
*carmine tum soluta oratione recensentur.*  
*Lutetiæ, ex Officina Frederici Morelli—*  
1578.

Dr. *Fabricius* gives us the Titles of all the Pieces contained in the first fourteen Volumes of the late Collection of the Historians of *Italy*, published at *Milan* chiefly by the care of Mr. *Muratori*. He gives us also the Titles of the several works to be found in *Grævius's Thesaurus Antiquitatum Romanarum*, and in the other Collections above mentioned. This Book will be of great use to find immediately any part of those Collections, one may have occasion to consult. I need not say that there is a good Index at the end of it, without which it would be of little use.



#### ARTICLE XLIII.

THE HISTORY of the Church under the Old Testament, from the Creation of the World: wherein also the affairs and learning of Heathen nations before the birth of Christ, and the state of the Jews from the Babylonish Captivity to the present time, are particularly considered

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*considered. To which is subjoined a Discourse to promote the conversion of the Jews to Christianity. By Mr. ROBERT MILLAR, Minister of the Gospel in Paisley. Edinburgh, printed by Mr. Thomas and Walter Ruddimans. 1730. in folio, pagg. 610. and 54. for the Discourse.*

MR. MILLAR gives us the following account of his Work in the *first* Chapter, which is divided into six Periods. He has taken great care to illustrate the holy Scripture by tracing down the History from the Creation of the World, by comparing it with the dark notices we have from profane Authors, and by making some critical observations to explain the sense, remove difficulties, and fix the time and place of every transaction. By this means some parts of this Work may in some measure serve for a commentary to those, who cannot consult larger Books. This (says Mr. Millar) has not been done in such a manner by other Historians whom he has seen; and therefore he wishes he may thereby recommend the study of the sacred Writings.

In the *second* Chapter, the Author gives the history of the *Persians* and *Jews*, and of the sacred Books and Prophecies written

ten during that time. But because some learned men have too much swelled the *Persian* History, by joining it with the affairs of *Greece* and *Rome*, whereby many useful things are either overlooked, negligently managed, or cannot be easily observed by common readers, who are not able to fix their minds upon so many things at once; Mr. *Millar* has kept them distinct, and taken notice of the learned men, Historians, Orators, Poets, Philosophers and chief Captains, and of several affairs of *Greece*, down from the fabulous Ages, so far as seems necessary, in a separate *Digression*. For the like reason, he has in another part of this performance given a compendious account of the *Roman* Authors.

In the *third* Chapter, beginning from the fall of the *Persian* Empire, our Author has continued the account of the Monarchy of *Alexander* the Great, and of the Kings of *Syria* and *Egypt* who succeeded him, with which the affairs of the *Jews* in those Kingdoms are closely connected, till the ruin of the *Syro-Macedonian* Kingdom, without any mixture of affairs foreign to that subject.

The *Romans* having made a great figure in the world, and their transactions being so much connected with those of the *Jews*; Mr. *Millar* in the *fourth* Chap-

ter gives an account of them from the foundation of *Rome*, with the lives and actions of their most considerable men, not only in *Asia*, but in other places. He also takes notice of the changes of their Government, and of their conquests, to the time of *Pompey*; and then he carries on the affairs of the *Jews* with those of the *Romans* as far as the destruction of *Jerusalem*. From what has been said it appears, that this Part of the Work may be looked upon as an account of the Church of God, and of the *Jewish* Nation under the *Old Testament* Dispensation, with an universal History of the World before the birth of Christ; and the following Part is confined to the affairs of the *Jews* from thence to the present time.

The Author acknowledges that several Books have been printed on this subject; but he knows of none so extensive in their design. Besides, they are scarce, or written in a learned language, or of an old date; and he supposes it may be granted that this piece of Knowledge is but too uncommon among us, and that it may be useful to recommend it with improvements in every age. Mr. *Millar* says, he is very much obliged to some modern Authors, who are gone before him, particularly to Dr. *Prideaux* for his late Work. But he adds that he has begun three thou-

and two hundred years before him, and continued the history of the *Jews* about seventeen hundred years farther than he has done. He sometimes differs from *Dr. Prideaux*, and has had occasion to mention several things, even during the Period to which that learned man confined himself, which came not in the way of his method.

In the history of the *Jews*, after the destruction of *Jerusalem* by *Titus*, our Author had a considerable help from *Basnage's Continuation of Josephus*.

The *fifth* Chapter, concerning the *Setts* of the *Jews*, and the *sixth* concerning their *Patriarchs*, and *Doctors*, show the state of that Nation, and their Learning, both in antient and modern times.

In the *seventh* Chapter, the Author treats of the *Religion*, *Rites*, and *Ceremonies* of the *Jews*.

The *eighth* and *ninth* Chapters continue the History of the *Jews*, of the calamities that happened to them, of their dispersions in the several parts of the world, of their learned men and writings, with other matters relating to them, from the destruction of *Jerusalem* to this present time.

This account sufficiently shows the importance and usefulness of Mr. *Millar's* Work, which being joined to his other Performance

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Performance mentioned above (*Article XXVIII.*) makes up in a manner a Body of History from the beginning of the world to our time, which will be very acceptable, particularly to those who have no large Libraries, and for whom it is chiefly designed. I shall conclude with observing that Mr. *Millar's* History of the modern *Jews* is very curious.



#### ARTICLE XLIV.

FRANCISCI WOKENII, S. S. Theolog.  
Licent. & in Acad. Wittenbergenſi  
Sanct. & vicinarum Orient. Lingua-  
rum Profeſſ. pub. Ord. Metelemata  
antiquaria, eaque philologico-critica,  
quibus nonnulla Sacri Codicis loca,  
ut & Hiſtoriæ Biblicæ ac Hebrææ  
momenta debita cum cura expendun-  
tur. Wittenbergæ, Sumptibus Hen-  
rici Bruhnii. 1730.

That is,

*PHILOLOGICAL and critical Observa-  
tions, in which among other things  
some*

*some passages of the Holy Scripture are carefully examined.* By FRANCIS WOKENIUS. *Wittemberg.* 1730. in 4<sup>to</sup> pagg. 146. Sold by *Abr. Vandenboeck* overagainſt the New Church in the Strand.

**T**HIS Book, upon which I ſhall not dwell long, is divided into eight Chapters.

I. The firſt concerns *Juſtin* Martyr. Our Author undertakes to ſhow that this antient Father had ſome Knowledge of the Hebrew tongue. Afterwards he proves that *Juſtin*, in his Dialogue with *Tryho*, never meant that the Jews had corrupted the Hebrew Text of the Old Teſtament, but only the Verſion of the Septuagint.

II. Mr. *Wokenius* in the ſecond Chapter treats of the *redeeming of the firſt born Son*, Numb. xviii. 15, 16.

III. The third Chapter is intituled: *Ad Kobeleth xii. 1—13. de nuperrime exco- gitato Uchalis, Feddonis, Bathſeba, Sy- nedrii & Salomonis colloquio.*

IV. *De ritu ſale condiendi oblationes, ſecundum diſciplinam Judaicam.* This is the title of the IVth Chapter.

V. The Author takes a ſurvey of the *beautiful Women* mentioned in the Old Teſtament. He thinks it highly proba- ble



ble that *Eve* was a very beautiful woman. 'Tis uncertain, says he, whether the Blessed Virgin *Mary* was a person of great beauty. As for our Saviour, some affirm that he was very handsome; and others, that he had a homely face. Among those who ascribe a great beauty to Jesus Christ, our Author quotes the *Collegium Conimbricense in L. Arist. de Generat. & Corrupt.* One that knows not the character of the Schoolmen, would not expect to find such a remark in a Commentary upon that Work of *Aristotle*. 'Tis by no means necessary that I should give a further account of this Chapter.

VI. The next contains a conjecture upon the second verse of the XVIth Psalm.

VII. The seventh concerns the Book of *Job*. Whoever, says the Author, undertakes to explain that Book, can never be too free from prejudices. For all the Critics both antient and modern are agreed that this Book is the most difficult of the Old Testament. The words of St. *Jerom* upon this subject are very remarkable. *Obliquus etiam apud Hebræos totus liber fertur & lubricus*, says that ingenious Father, *& quod Græci Rhetores vocant ἐσχηματισμένον, dum qui aliud loquitur, aliud agit: ut si velis anguillam vel murenulam strictis tenere manibus, tanto citius elabitur.* *Memini, me ob intelligentiam*

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*tiam hujus voluminis Lyddeum quendam*  
*Præceptorem, qui apud Hebræos primus*  
*haberi putabatur, non parvis redemisse*  
*nummis; cujus doctrina an aliquid profe-*  
*cerim, nescio. Hoc unum scio, non potu-*  
*isse me interpretari, nisi quod ante intel-*  
*lexeram.* The great antiquity of the Book  
of *Job* is another reason of its obscurity.

Be sure (continues our Author) not to  
believe, against the express testimony of  
*Ezekiel* xiv. 13. and of *St. James* v. 11.  
that there never was such a man as *Job*,  
and that the Book that goes by his name,  
is altogether enigmatical. 'Tis true the  
*Talmud* says: *Job did never exist: he*  
*was only a parable:* but this is a mistake.  
Let no one be deceived by the new opi-  
nion of a celebrated man, who affirms  
that the History of the Jews in the cap-  
tivity of *Babylon* was meant by the Hi-  
story of *Job*.

Our Author exhorts the Critics not to  
believe that the Book of *Job* was origi-  
nally written in Arabic, though it be the  
opinion of *Bochart*. *Hottinger*, Dr. *Po-*  
*cocke* and others. *Tu*, says he, *pace tan-*  
*torum Virorum dissentias, & Hebræum*  
*quem habemus intrepide textum origina-*  
*rium credas.* Afterwards the Author an-  
swers the arguments of a modern Writer,  
who asserts that the Book of *Job* was tran-  
slated from the Arabic tongue. The last  
time

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time I read that Book in the English Version, a very great part of it seemed to me to be wrongly translated. Mr. *Hutchinson* has informed the Public in his new Edition of *Xenophon's Cyropædia*, that Mr. *Hunt* of the University of *Oxford* designed to publish learned Observations upon the Book of *Job*.

VIII. The last Chapter contains a Remark upon 1 *Chron.* xxviii. 21. This is a short Article. When I cannot be prolix without being tedious, I rather chuse to be short.



#### ARTICLE XLV.

HISTOIRE de l'Academie Royale des Sciences. Année 1727. Avec les Memoires de Mathematique & de Physique, pour la même année. A Paris, de l'Imprimerie Royale. 1729. in 4to. pagg. 172. for the History, and 403. for the Memoirs. Sold by N. Prevost in the Strand.

MANY Persons buy constantly the Memoirs of the *Paris Academy* of

*of Sciences.* 'Tis for the sake of those who do not read them, that I shall give some account of this Volume, which is the last we have received.

1. Mr. *de Fontenelle* begins the Historical part of this Tome with a Discourse of Sir *Hans Sloane*, communicated by him to the Academy, upon those Bones of Elephants, that have been found under ground. How could those animals leave their Bones in those countries where 'tis not likely they ever lived? Count *Marsigli*, who says in his great Work concerning the *Danube*, that he found such bones at the bottom of many Lakes in *Hungary*, believes that the Romans transported several Elephants into that country to make use of them in their Armies, and that those who died, were thrown into Lakes to preserve the Camp from the infection of their dead bodies. This opinion, though probable and ingenious, says Mr. *de Fontenelle*, is not approved by Sir *Hans Sloane*. He shows by antient testimonies that Ivory bore a great price among the Romans, and that they would at least have saved that of dead Elephants; which yet they did not. However 'tis highly probable that some Elephants were transported into and buried in some places, which they did not naturally inhabit; but one can hardly imagine that there  
ever

ever was so great a number of Elephants in *Siberia*, as can account for the great quantity of the bones of those animals to be found in that country. Besides, what can one imagine as to the bones of Whales, and a vast quantity of sea-shells scattered all over the Earth? This must be ascribed to the great alterations our Globe has undergone, especially to great inundations. 'Tis to be feared, says Mr. *de Fontenelle*, that hereafter the new proofs that shall be found out of this truth, will be too much neglected.

2. On the 21 of August 1727. at a quarter of an hour after five in the evening, they saw at *Beziers* a black Column, which descended from a cloud to the ground, and always lessened in bigness as it came down lower, and at last reaching the ground ended with a point. It seemed to be two leagues distant from the Town between *Puisserguier* and *Capestan*. The air was then calm at *Beziers*. Some thunder claps had been heard before Westward.

This *Phænomenon*, which is not uncommon at Sea, being very rare upon the Land, Mr. *Bouillet* and Mr. *Cros*, members of the Academy newly founded at *Beziers*, had the curiosity to go to *Capestan*, where that Meteor had been better seen, to know all the particulars of it.

it. At *Capestan* the sky grew extraordinarily dark: the Wind was violent: the Column, always in the shape of an inverted Cone, was ash-coloured, inclining to purple: it yielded to the Wind, which blew from West to South-West, being attended with a sort of very thick smoke, and a noise like that of the Sea when it is very much tossed, plucking up a great many shoots of olive-trees, rooting out trees, and even a large walnut-tree which was removed to the distance of 40 or 50 paces, and showing its way by a wide well beaten track, along which three coaches might have gone a-breast. There appeared another Column of the same figure, but it quickly joined the first; and when the whole vanished away, a great quantity of hail fell down.

3. A country-woman of the Village of *Montorot* near *Illiers* was delivered of a living Boy by a midwife, who could not take out the After-birth, and gave her over in a week's time without tying the Navel-string which came out of the womb. That woman, losing all her blood, was quickly reduced to the last extremity; and Mr. *Guerin* a Surgeon of *Illiers* was sent for, who hardly found in her any sign of life. However by touching her he perceived that she had a second Child in the womb, and ventured to pull it out  
by

by the feet. It came out alive: 'twas a Boy. The Surgeon delivered the mother of her After-birth, which being common with that of the first child, could not come out before the two children were born; and the whole operation proved so lucky that the mother was saved, and the two children are in good health. Mr. *Geoffroy* communicated to the Academy this fact, which he had from Mr. *Guerin* himself.

4. The Wife of *John Maigrot*, a Vine-dresser at *Bezanson*, after having had a first Child well formed, was delivered in May 1726. of a Girl, who had the five fingers of each hand and the five toes of each foot perfectly joined in one body, and of the same bulk and figure as separate fingers, when they are joined together. All the difference between the fingers and the toes was that the fingers were covered with a single nail, nearly of the same bigness as five nails, whereas the toes had separate nails, in their natural situation.

To prevent that Girl's having useless hands, it was thought proper to separate her fingers by incisions; and four months after her birth, Mr. *Bernier* Surgeon of the Citadel was pretty successful in the operation. Those hands thus artfully mended look like a Cat's foot; the fin-

gers are bent, somewhat raised towards the middle, and the nail of each of them ends with a very sharp point. It was known by a careful enquiry, that the Mother was not struck with any spectacle, nor had any thought, that might occasion such an irregular conformation. (This will afford a new proof to those, who affirm that the imagination of women cannot be the cause of the deformity of a child.)

5. Mr. *de Maupertuis* made several observations and experiments upon that species of *Salamanders*, called by the Naturalists *Salamandra terrestris*. 'Tis a sort of Lizard, five or six inches long. He threw many Salamanders into the fire. Most of them were immediately destroyed: some got out half burnt; but they could not resist a second trial. The biting of the Salamander is not dangerous, as it appears by the experiments of Mr. *Maupertuis*.

6. Father *James Alexandre* a Benedictin published in 1726. an ingenious Dissertation upon the Causes of the Flux and Reflux of the Sea, which was printed at *Bourdeaux*, and afterwards at *Paris*. The Author lays it down as a principle, and endeavours to demonstrate that the Earth turns round the Moon, and not the Moon round the Earth. *Baliani*, a Noble Genoesse, who lived in the last Century, and writ



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writ many philosophical and mathematical Pieces, had the same thought, and also with relation to the same *Phænomenon*. Mr. *de Mairan* having examined the Work of the Benedictin just now mentioned, has given us a Dissertation in which he proves by several reasons what is generally believed, that the Moon turns round the Earth.

My design being only to take some notice of this Volume, I shall go no farther in my account of it. I would have dwelt longer upon it, if I had received it sooner. Mr. *de Fontenelle's* Elogy upon Sir *Isaac Newton* to be found in this Book is very well known, having been translated into English.



## ARTICLE XLVI.

AN OBSERVATION *upon a passage in the Prophet Hosea, Ch. III. 1—4.*  
*By Mr. Lakemacher, mentioned above*  
(Art. 17.)

VERSE 1. *Then said the Lord unto me, Go yet, love a woman, beloved*  
B b 2

loved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other Gods, and love flagons of wine. The Prophet had lost his wife, or divorced her, because she was incorrigible, as husbands were allowed to do in such a case by the Law of *Moses*. He intended to marry again; and God tells him that he will have a wife, that was a loose woman before, and would continue to be so. For this is the meaning of the words, *beloved of her friend, yet an adulteress*. And the words, *Go yet, love*, are not a command, but a prediction: *Thou shalt go and love*. (See the 172 page of this Volume.) Thy love for thy wives will be like God's love for the *Israelites*. For as thy wives, notwithstanding thy true love, are unfaithful to thee; in likemanner the *Israelites*, though they have had the most evident signs of my love, are guilty of unfaithfulness towards me, *looking to other Gods*, and besides *loving flagons of wine*. They are also given to drunkenness. It seems that the wife, betrothed to *Hosea*, was not only a loose woman, but also a drunkard, says the Author.

Verf. 2. *So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley*. The Prophet intimates that he got a wife at a very

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very cheap rate, because she was *naughty*. 'Tis well known from the sacred Writings that the *Hebrews* bought their wives. This custom prevailed among the Eastern nations. (See the *Voyage dans la Palestine*, published by Mr. de la Roque at Paris, 1717. in 8vo. p. 269.) Seven Crowns and a half of *German* money, and about ten bushels of Barley, were a very small price for a wife, says Mr. *Lakemacher*.

*Verf. 3. And I said unto her, Thou shalt abide for me many days, thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee.* That is, *thou shalt live with me*, in my house, as a wife. And by the words *many days* the Prophet means that he expects from her a constant faithfulness. The words, *Thou shalt not play the harlot, thou shalt not be for another man*, are synonymous. *So will I also be for thee*: that is, I shall mind no other woman, or I shall take care to lie with thee, to perform constantly the matrimonial duty, that thou may'st have no occasion to ramble about. For such a promise was usually made in a contract of marriage: *Dabo tibi alimentatua, & quæ tibi sufficient: & concubitum tibi præstabo, secundum consuetudinem universæ terræ.* (See *Selden's Uxor Hebraica*, p. 119.) This was agreeable to the Law, *Exod. xxi. 10.*

*Vers. 4. For the children of Israel shall abide many days without a King, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.* The Prophet explains the reason of the Symbol. He says, the *Israelites* will be like a wife, who is indeed a loose woman, but has no lovers for a long time. The *Lovers* of the *Israelites* were partly their Idols, partly the Kings addicted to superstition, and enticing the people to it: their *amours* were the worship of false Gods, and whatever related to it. The Prophet foretels that the *Israelites* would be without those things, in the *Interregnum* of eleven years and a half\*, which happened between *Jeroboam II.* and his Son *Zachariah*, in the beginning of which our Author believes that *Hosea* spoke these words. For in that time of Anarchy religious ceremonies must needs have been neglected, every body being only intent upon his safety. *Sacrifices* were then omitted; no honour was paid to the *Statues* of the Gods; the *Ephod* was of no use, which the High Priests of the *Israelites* put on to consult false Gods; the *Teraphim* were also despised, as affording no help in time of affliction.

\* Ex *Usserii* computo in *Annal. V. & N. T.*



A R T I C L E XLVII.

HISTOIRE Ecclesiastique & Civile de  
LORRAINE, qui comprend ce qui  
s'est passé de plus memorable dans  
l'Archevêché de Treves, & dans les  
Evêchez de Metz, Toul & Verdun,  
depuis l'entrée de Jules Cesar dans  
les Gaules, jusqu'à la mort de CHARLES  
V. Duc de Lorraine, arrivée en 1690.  
Avec les Pièces justificatives à la fin.  
Le tout enrichi de Cartes Geogra-  
phiques, de Plans de Villes & d'E-  
glises, de Sceaux, de Monnoyes, de  
Medailles, de Monumens, &c. Gravez  
en taille-douce. Par le R. P. Dom.  
AUGUSTIN CALMET, Abbé de S.  
Leopold de Nancy, President de la  
Congregation de S. Vanne & de S.  
Hydulphe, Prieur Titulaire de S. Clou  
de Lay. A Nancy, chez Jean-Bap-  
tiste Cusson—1728.

That is,

THE *Ecclesiastical and Civil History of*  
LORRAIN. By Father AUGUSTIN  
CALMET, Abbot of St. Leopold at  
Nancy, &c. Nancy. 1728. Three large  
Volumes in folio.

THIS is the first History of *Lorraine*, that deserves to be so called. Some of the former Historians have treated their subject superficially; others are fabulous. Father *Calmet* begins this History at the Conquest of *Gaul*, and carries it on to the year 1690. He acknowledges the barrenness of the History of *Lorraine*, for want of historical monuments, and says that he has collected as many as he could get. He has perused many Libraries, searched many Archives, and visited the most celebrated places, to see things with his own eyes, and describe them with greater exactness and certainty. There are in this great Work geographical Maps of *Lorraine* in general, and of the particular Dioceses of *Triers*, *Metz*, *Toul* and *Verdun*; and also the Plans of the Cities of *Nancy*, *Bar*, *Triers*, *Metz*, *Toul* and *Verdun*; besides the Plans of the finest Churches in the country. Father *Calmet* has given us the Seals, Coins and Medals  
of

Art. 47. Oct. Nov. Dec. 1730. 393

of the Dukes of *Lorrain*, attended with two Dissertations. He has also adorned this History with the Figures of the Tombs of those Princes. He has inserted at the end of each Volume an Appendix consisting of Chronicles, Foundations, Treaties of Peace and Marriage, Testaments, Letters, &c. which are the Vouchers of this History. Lastly, there are in each Volume some Dissertations to clear doubtful Points, or to debate at large some questions, which could not be treated of with a sufficient extent and exactness in the body of the Work. The Reader will also find a chronological List of the Bishops, Dukes, Princes, Abbots, &c.

The Public, says our Author, will perhaps be surpris'd to find in this Work much less than they expected, and to see in many parts of it a great scarcity of facts that are entertaining. This proceeds from want of Writers and Memoirs. I never pretended, continues Father *Calmet*, to give a perfect and compleat History; my design being only to draw up Memoirs for my countrymen, and to furnish materials that will be enlarged in time by new discoveries.

The word *Lorrain*, or *Loker-regne*, as it was antiently written, is not derived from the Emperor *Lotharius*, whose Dominions were much larger than the Kingdom

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Kingdom of *Lorraine*, but from King *Lotharius* his Son.

Our Author gives in his Preface the Succession of the Kings and first Dukes of *Lorraine*, which I shall not transcribe. He takes notice that in some of those Pieces which he has produced, some facts are doubtful, and others absolutely false, as, for instance, those that are to be found in the Chronicles of Churches. He also observes that the small Sovereignities, formed between the *Rhine* and the *Meuse*, were occasioned by the mutual jealousy of the Emperors of *Germany* and the Kings of *France*, who for their own interest protected those petty Princes against their enemies. This being well known, I shall say nothing more about it.

There are not many Histories *in folio* larger than these three Volumes of the History of *Lorraine*. If I can read or carefully peruse them, I shall give another account of that Work, which (I hope) will not be unacceptable: it will not be too long, nor tedious.

I have just now looked upon an old Piece published by our Historian, who says he has thought fit to leave out of it seven Miracles. (*Vol. I. Col. 553. and 554 of the Appendix*). Those miracles must needs be very odd, since they have been suppressed by Father *Calmet*.

I should have set down, at the end of  
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ving seen the Holy Land, he returned to *Jaffa*, where he embarked to go to *Tripoli*. He saw part of *Syria*, and then went from *Tripoli* into *Egypt* by Sea. After he had satisfied his curiosity in *Egypt*, he took shipping at *Alexandria*, and arrived at *Venice* on the 14th of August 1590. From whence he went to *Turin*, and then to *Lyons* to return into his Province.

Those Travels are written with great sincerity and ingenuity. There is in them (B. 3. c. 18.) an account of *Antonio Bragadino*, who pretended to have found the Philosophers Stone. The Author prefixed to his Travels an extract of the Statutes made by "those Emperors, and by " those Kings and Princes of *France*, who " were Sovereigns and Heads of the Order of the Knights of the Holy Sepulchre of Jesus Christ at Jerusalem, transcribed from the Original, in the presence of Brother *John-Baptist* Warden, " and the Pope's Commissary General in " the Holy Land." Those Statutes are dated from *Jerusalem* January 1. 1099.

The 14th Article imports that every year on Palm-Sunday a Priest shall be elected, who shall make his entry into the City of *Jerusalem* riding upon an Ass, and attended by twelve other Priests; and that all the Christians shall go and meet

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meet him, to receive him and conduct him to the Church of the Holy Sepulchres, in memory of Christ's entry with his Disciples into the same City, and in the same manner. This custom was still in use in the year 1507, as I have read it in *Martin Baumgarten's Peregrinatio in Aegyptum, Arabiam, Palestinam & Syriam, &c. Lib. 2. c. 8. Noribergæ. 1594.*

It was ordered by the 15th Article that upon the next Thursday a meal should be got ready for those thirteen Priests, and that they should receive the Communion.

The 16th Article imports that the same Priests shall retire to Mount *Olivet*, and spend all the night in prayers.

Lastly, it is enjoined by the 18th Article that the Holy Sepulchre shall be kept by four Knights of the same Order all the night of Good Friday, and till the next day at Noon.

I PROCEED to *Brocardus's Travels*. I hope, Sir, you will not be displeased with a short account of them. In the *Magdeburg Edition 1593. in 4to.* which is intitled *Borchardi Descriptio Terra Sanctæ, eidemque adjacentium regionum*, there is an Epistle Dedicatory of *Reinerus Reinccius*, in which he observes that *Brocardus* plainly tells us in his Travels (*Part. 1. cap. 7. Parag. 10.*) at what time  
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he lived; for he says that he was upon Mount *Gilboe* in the year 1283, which appears also from his mentioning the Council held by *Gregory X.* The first Edition of his Travels (says the same German Author) came out in 1519, and was published by a Dominican Monk named *Johannes Hostus de Romberg Kirsperensis.* *Brocardus* was a German. The Epistle Dedicatory of *Reineccius* is dated from the University of *Helmstad*, December 24. 1586.

*Brocardus's* Travels were also printed at *Cologne* in 1624. *Henry Critius* says in his Preface, that the same copy had been printed at *Antwerp* in 8vo. by *Johannes Steelsius* in the year 1536. The *Cologne* Edition was made from that Copy: it is not so large as that of *Magdeburg.* *Philippus Bosquierus* quotes in the *Cologne* Edition *Conr. Gesner. in Biblioth. pag. 102. col. 2.* who says: *Bonaventurae Brocardi Palestina. Paris. apud Poncettum le Preux.* *Tostatus* cites that Traveller on the 9th Chapter of *St. Matthew's* Gospel, *Quaest. 38.* and says he was a German.

Here follows what *Brocardus* says of his Work: *Testor Salvatorem pro me natum & mortuum, pro cujus amore & peccatorum meorum venia, tot annis peregrinatus sum, quod non nisi diligentissime investi-*

*investigata descripsi.* (Edit. Magdeb. Part I. cap. 9. §. 10.) *In hac verò descriptione te imprimis certum reddo, optime Lector, quod nihil continetur nisi quæ oculis contemplatus sum, aut si quæ fuerunt à me ipso inaccessibilia, tum feris, tum mari mortuo, tum asperrimis montibus, in his ab incolis, & illius regionis veteranis habitatoribus, quantum potui, eruditus sum.* (In Prolog. ejusdem Editionis.)

I shall set down some passages out of *Brocardus's Travels*, from the *Cologne Edition 1624.* in 12. compared with the Edition of *Magdeburg* above mentioned.

He says that they showed him the Sepulchre of *Joshua*; the Pit into which *Joseph* was let down; the House of *Simon* the leprous; and the Sepulchre of *Lazarus*, out of which he was raised by the Lord. I have mentioned these particulars, only as an instance of the credulity of the Christians of the Holy Land.

*A Jericho 5. sunt leucae contra Austrum ad oppidum Segor sub monte Engaddi positum, inter quem montem & mare mortuum est Statua Salis, in quam Uxor Lot fuit conversa: pro qua videnda multum subii laboris, sed incassum; nam avertunt me Saraceni, dicentes locum non carere periculo propter serpentes, vermes, & feroces bestias ibi habitantes: sed postea comperi rem non ita se habere.* (C. 7. p. 29.)

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This is expressed in other words in the *Magdeburg Edition*, Part I. c. 7. *Señt.* 34.—*Quam ut viderem ingentes subii itinerum labores, sed nec desiderium meum complere datum est. Retulerunt siquidem mihi incolæ, locum esse inaccessibilem, vel saltem non sine periculo mortis, propter feras immanes & serpentes, præcipuè verò propter Beduinos, qui loca illa inhabitant inhumani & pessimorum morum.*

I shall occasionally set down herè the words of another old Traveller on this subject. *Circa mare mortuum*, says he, *à dextris versus montes Israel, uxor Loth—in Statuam salis versa est. Utrum aliquid de ipsa manserit, pro certo non potui informari.* (*Guil. de Baldenset Hodoeoric. ad Terram Sanctam, apud Canisium, Tom. 5. Antiq. Lest. part. 2. pagg. 132.*

Among the European Travellers into the Holy Land, *Bartholomew de Salignac* is the only one that I know of, who pretends to have seen the Statue of salt.

To return to *Brocardus*: *Invenitur*, says he, *in eo* (the dead Sea) *bitumen, collectum de fundo ejus, quod agitante vento sibi ipsi cohæret, & littori appulsum in magna legitur quantitate—Hi putei* (de quibus *Moses Gen. xiv.*) *usque in hodiernum diem cernuntur in littore ejus, habentes singuli Pyramides erectas, id quod oculis*

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*oculis meis vidi. (c. 7. p. 30.) Semper est fumans & tenebrosus (Mare mortuum) sicut os inferni. Oculis meis vidi simul cum aliis pluribus sociis teterrimum & malum vaporem ex mare mortuo fumantem, &c. (Edit. Magd. part 1. c. 7. sect. 35.)*

*Brocardus* says (c. 9. p. 46.) that they showed to the Pilgrims at *Bethlehem* the Bed and Sepulchre of *St. Jerom.*

*A Calvaria per decem pedes ostenditur pars Columnæ in qua Christus fuit flagellatus, illuc ex domo Pilati translata. (Bartholomew de Salignac says the same, T. 7. c. 3.)*

*Juxta hunc agrum Damascenum ostenditur etiam locus, ubi Cain fratrem suum Abel occidit. c. 9. p. 48.*

Concerning the Fertility of the Holy Land, see the 11th Chapter. *Rosas, rutam, fœniculum, salviam & alias herbas humus ipsa sponte producit. ibid. (Vide Edit. Magd. Part. 2. c. 1.)—Id tamen ingenuè fateor, rarò illic inveniri poma, pyra, cerasa, nuces & alios similes fructus arboreos, sed è Damasco illuc deferuntur. ibid. See Bartholomew de Salignac, T. 5. c. 5.*

*Brocardus* says (c. 11.) that the Holy Land abounds with *Quails*. In the *Magdeburg* Edition he affirms that their number is almost incredible.

He gives us a very bad character of the Latin Christians in that country. *Sunt \* in Terra promissionis homines ex omni natione, quæ sub cælo est, & vivit qualibet gens juxta ritum suum. Et ut verum loquar in nostram magnam confusionem, nulli in ea peiores, & in moribus corruptiores inveniuntur, quam Christiani, cujus hanc esse rationem arbitror. Quando aliquis in Hispania, Gallia, &c. malefactor deprehensus fuerit, ut pote homicida, &c. fugit & transfretat in Terram Sanctam, quasi hoc contrafactum aboliturus malum, &c. Tales sunt hodie in Terra Sancta non pauci, qui spoliant peregrinos & conterraneos suos ad se bona fiducia divertentes, & nihil mali de eis suspicantes: detestabilesque illi patres detestabiliores post se relinquunt filios, qui pollutis pedibus calcant Loca Sancta, & sua pessima vita id efficiunt, ut Sancta Dei in magnum veniant contemptum. (cap. 12.)* See the *New Memoirs of Literature*, Vol. VI. pagg. 395.

Speaking of the Mahometans, he says: *Gomorraico sædati sunt vitio. Sunt tamen hospitales, & satis humani, id quod non semel tantum in me ipso sum expertus. Pro modico ministerio illis exhibito copiosam reddunt mercedem. Ibid.*

\* *Vid. Edit. Magd. part. 2. c. 2. §. 2. ubi corruptos Latinorum mores fusius describit.*



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He observes about the Heretics of the Holy Land, such as the *Nestorians*, *Jacobites*, &c. that many of them are simple men, who know nothing of those heresies; that they are very devout towards Jesus Christ; that they afflict their body by fasting; that they wear very plain cloaths; and that they very much exceed the Religious of the Church of Rome (*Cap. 12.*)

I have found, says *Brocardus* in the same Chapter, that those whom we think to be damned Heretics, such as the *Nestorians*, *Jacobites*, *Maronites*, *Georgians* and others, are generally simple and good men, sincere towards God and their fellow creatures. They are very abstemious, and in Lent eat no fish, nor oil. They hear the word of God with attention, as I saw on Palm-Sunday's Eve.

The *Armenians* and *Georgians* have Prelates, whom they call *Catholics*; and these have under them Archbishops, Bishops, and other Prelates, who give a good example to the people, and teach them not only by words, but also by an exemplary life. And though they are rich, yet they are meanly cloathed. (*cap. 12.*) 'Tis observable that *Brocardus* commends all the Eastern Heretics, and gives a very bad character of the Western Christians.

All the Priests (*among the Armenians*) are married, and no one is allowed to perform the Sacerdotal Office, unless he has a lawful wife. They celebrate Mass only upon Saturdays and Sundays. *Reliquis diebus per hebdomadam amplexibus vacant.* When the wife of a Priest dies, he must contain himself, and is forbidden to marry a second wife. And if he commits fornication or adultery, he is deprived and loses his Church. If a Priest's wife is guilty of adultery, her husband must contain himself, or lose his Office and Preferment. The adulterous wife is condemned to lose her nose, and the man who lay with her to be castrated, though he has a wife. *Brocardus* says that he saw this punishment inflicted. When a Priest dies, the widow must not marry again, and if she presumes to do it, she is condemned to be burnt. But if she has a mind to be a loose woman, she does not suffer for it. This frequently happens, and seems to be the main reason, says our Traveller, why public women are so common in that country; for the widows of Priests being unwilling to contain themselves, *meretrices efficiuntur.* (cap. 12.)

This account is sufficient to satisfy your curiosity about *Brocardus's Travels*. I read them with some pleasure, because he travelled in the thirteenth Century.

I have

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I have said above that *Bartholomew de Salignac* is the only European Traveller that I know of, who pretends to have seen the *Statue of Salt*. Perhaps you may be willing to see his own words. *At uxor Loth*, says he, *in Statuam salis versa est, durante (mirum dictu) atque in æternum duratura hac Statua, ut vidimus.* Itinerarium Hierosolymitanum Barthol. à Saligniaco Equitis & Jureconfulti Galli. Magdeburgi. 1587. in 4to. T. 9. c. 6.

I am, Sir, your most humble and obedient Servant.



## ARTICLE XLIX.

DE gli ANFITEATRI e singolarmente del Veronese Libri due, ne' quali e si tratta quanto appartiene all' Istoria, e quanto all' Architettura. In Verona. 1728. Per Gio. Alberto Tumermani Librajo nella Via delle Fogie.

That is,

A TREATISE of the antient AMPHITHEATRES, and particularly of that

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of

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of Verona. *Verona* 1728. in 12<sup>o</sup>. pagg.  
348. Sold by *N. Prevost* in the Strand.

A Book printed in *Italy* in the year 1728. is a new Book in *England*. The learned Marquis *Scipio Maffei*, who is the Author of this Work, has divided it into two Books. The first contains XV. Chapters, of which I shall give an account.

I. The true reason why Amphitheatres were built, was not to see the combats of Gladiators, but of wild Beasts. There had been Gladiators at Rome a long time before the Romans thought of raising such Edifices; but they began to think of it, when their conquests of remote countries, their great power and riches prompted them to see Beasts, unknown in their climate, fight fiercely one against another. Hence it is that the first Amphitheatres were called *Theatrum venatorium*.

It was not from the Greeks that the Romans borrowed the custom of making men fight one with another; for that custom was unknown to them. The Romans took it from the *Etrurians*, among whom it prevailed time out of mind, as it appears from their sepulchral monuments, in which we see so frequently the representation of men killing one another at a Funeral with knives, swords and other

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ther arms. This may be observed in the great Collection of those monuments lately published at *Florence*. It was also an usual thing among the *Etrurians* to make men fight for their diversion.

The first solemn combat of Gladiators at Rome was in the year 490, when the two brothers *Bruti* made six of them fight in memory of their deceased father, and to honour his funeral. (*Epit. Liv. l. 16.*) Those spectacles, not long after, were exhibited in honour of the Living, as being very acceptable to the Roman people, and in public open Places. The next spectacle of this kind, after that just now mentioned, was seen in the *Forum Boarium*. (*Val. Max. l. 2. c. 5.*) In *Polybius's* time, that is, in the sixth Century of Rome, the trade of Gladiators was already reduced into an Art.

II. The first spectacle of Animals was in the year of Rome 502, when the Elephants taken from the Carthaginians in *Sicily* were brought into the *Circus*; but there was no fight of those animals before the middle of the next Century, according to *Fenestella* quoted by *Pliny*, or before the time of *Pompey*, according to *Seneca* and *Asconius Pedianus*. Nor was there any combat of other Beasts till after the second Punic War. The first time that such a fight is mentioned in the Ro-

man History, is in the year 568, when *Marcus Fulvius* celebrated the Games he had vowed in the *Ætolian* war. *Livy* says that besides a combat of Wrestlers, which had never been seen before, there was a Hunting of Lions and Panthers. Twenty years after, 63 Panthers, 40 Bears and some Elephants appeared in the *Circus*. *Marcus Scaurus* exhibited 150 Tigers, five Crocodiles and an *Hippopotamus*. *Sylla* exhibited an hundred Lions. But *Pompey* went farther still: he exposed to the public view 410 Tigers, 500 Lions, Elephants, and other animals. *Cæsar*, when the civil war was over, made five hundred men on foot, and three hundred on horse back, fight together; and when he was *Ædile*, entertained the people with a fight of 320 couples of Gladiators.

III. It appears from a passage in *Dio* (*Lib.* 34.) that the first Amphitheatre was built by *Julius Cæsar*, when he dedicated his *Forum*, and the Temple of *Venus*. The first Writers in whom our Author has found the word *Amphitheatre*, are *Strabo* and *Dionysius Halicarnesseus*, who both lived in *Augustus's* time; but *M. Maffei* believes, that word is a fault of the Transcribers in *Dionysius*. Instead of Ἀμφιδέατρον ἐπὶ τῷ ἑορῶν, and ἑστὶν Ἀμφιδέατρον, he reads ἀμφιδίεζεν: that is, *the Portico and*  
*the*

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*the Circus, in which the Spectators could see on all sides. Cæsar's Amphitheatre just now mentioned was built of timber, as the Theatres had always been before Pompey, who was the first (according to Tacitus) that built one of stone.*

*Augustus* designed to raise an Amphitheatre of stone, but did not do it. In his reign *Statilius Taurus* undertook it, perhaps to please that Emperor. The Author believes, it was an inconsiderable building. *Caligula* began another Amphitheatre, but did not finish it. *Nero* built one of timber.

IV. At last, the Emperor *Vespasian* undertook to build the famous Amphitheatre all of stone, the remains of which are still wonderful. It was the most stately Edifice in the world; and *Martial* rightly observes that the Pyramids and *Mausoleum's* were inferior to it. *Cassiodorus* affirms that a capital City might have been built with the charges of that Amphitheatre. *Vespasian* reigned it in the very middle of Rome, where he knew *Augustus* designed to have built it. However it was not finished under the reign of that Prince. 'Tis true the whole Amphitheatre is to be seen upon some Medals of *Vespasian*; but they are all false. The greatest part of that wonderful building was certainly the Work of *Titus*. It was dedicated

cated in his own, and not in his Father's name. If we believe *Martial*, people came to that Dedication from all parts of the known world.

This vast Edifice is called at Rome the *Coliseo* by an antient tradition, in Latin *Coliseum* and *Colosseum*. 'Tis the common opinion of modern Writers that the people gave it that name from the Coloss of *Nero*, which stood (say they) at a small distance from it. But our Author rejects this opinion, and says the Amphitheatre was called *Coliseo* or *Colosseo* from its great height.

V. He believes that *Domitian* put the last hand to the Amphitheatre, from a very rare Medal of that Emperor in the Cabinet of the Great Duke of *Tuscany*, on the Reverse of which that Amphitheatre is to be seen. It was stamped in his seventh Consulate, that is, the first year after the death of his brother. The Marquis *Maffei* gives an account of the repairing of the Amphitheatre by several Emperors. He takes notice by the way, that there is in *Gronovius's* Collection of the Greek Antiquities a little Book, the Author of which ascribes to the Emperor *Antoninus Pius* the building of the *Coliseo*. The same Writer says that *Terence* caused one of his Comedies to be acted in that Amphitheatre. Our Author in the  
remaining



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remaining part of this Chapter mentions those Medals on which the Amphitheatre is to be seen, and makes remarks upon them.

VI. From what has been said it appears that there was no other Amphitheatre at Rome but that of *Titus*, that is, no other perfect Amphitheatre made use of for the public Games. No other Amphitheatre is mentioned in Medals, and there is no vestige of any other in the Plan of antient Rome, formerly to be seen in a marble pavement of a Temple, a great part of which is now preserved in the Palace *Farnese*. But three Theatres appear in it. That Plan was published by *Bellori* at Rome 1673. *in folio*.

The constant expressions of the antient Writers, both Christian and Heathen, plainly show that there was but one Amphitheatre at Rome, since they do not distinguish it by any other name. When they say, *the Amphitheatre was repaired: he was led to the Amphitheatre: Games were exhibited in the Amphitheatre:* they mean that of *Titus*: which proves that it was the only one; for they don't use to say the Theatre, to denote that of *Pompey*, though it was more stately than the others. *Ammianus Marcellinus* (l. 16. c. 20.) relating the Emperor *Constantius's* entry into Rome, mentions the most considerable

siderable edifices, and among them *moles Amphitheatricæ*, without any distinction, and *Pompey's Theatre*, to distinguish it from the others.

'Tis no easy thing to know exactly how long the use of the *Amphitheatre* lasted at Rome. Our Author takes notice of some Laws made against bloody Spectacles by some Christian Emperors. A Fight with Beasts in the year 523 is mentioned by *Cassiodorus*. There is no mention made of the Games of the *Amphitheatre* after the sixth Century. It was then that the *Amphitheatre* of *Titus*, being useless and forsaken, began to suffer the injuries of time and of men. Besides, that part of the City, being afterwards destitute of inhabitants, became a mere country; which did very much contribute to the ruin of that celebrated Monument.

VII. 'Tis a mistake to fancy that there was an *Amphitheatre* in every city of the Roman Empire. The Author shows the contrary by the following reasons. Any one who has well observed the remains of the Roman *Amphitheatre*, and of that of *Verona*, will easily acknowledge that all the Cities of the Empire were not able to raise such a vast Edifice. There are but few places where any vestiges of an *Amphitheatre* may be seen still. But 'tis certain that where-ever there was a Building  
of

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of such an extent and structure as that of *Verona*, it could hardly have been so entirely destroyed, as to see no remains of it. How could such a vast quantity of very large and solid stones vanish away, in such a manner that none of them are to be found in the old buildings of those Cities? Whereas at *Verona* the stones of that part of the Amphitheatre, which is ruined, may be seen in the old walls, in the bridges, in the walls of the old Castle, and in other places. Of all countries *Greece* should have had many Amphitheatres, since the Greeks were extremely fond of Spectacles, well skilled in Architecture, and had a great plenty of marbles. And yet there were no Amphitheatres in *Greece*, as it plainly appears from the silence of all the Authors, and from all the Greek monuments in which there is no vestige of such an Edifice. *Pausanias*, who has so well described that country, never mentions any Amphitheatre. In the five sorts of Combats so famous in *Greece*, there never appeared Gladiators, nor Beasts. It has been said by some learned men, that there was an Amphitheatre at *Athens* and *Corinth*; but our Author shows that it is a mistake.

VIII. There were no Amphitheatres in *Asia*: the Author proves it very well from the silence of the Writers of that country.

country. 'Tis true that in some Cities of *Asia*, they had spectacles of Gladiators and Beasts; but it was not in an Amphitheatre; it was in the *Circus* and other places. The Marquis *Maffei* does also very well prove that there was no Amphitheatre at *Alexandria*.

IX. There were but few Amphitheatres in the *West*, even in *Italy*. There was one at *Tarragona*, and also at *Nimes* according to the common opinion: The Churches of *Lyons* and *Vienne*, in their Epistle preserved by *Eusebius*, mention an Amphitheatre at *Lyons*. Several Writers of the middle Ages and of later times, quoted by *Du Cange* in his *Glossary*, name the *Arena* of *Marseilles*, *Bourges*, *Perigord*, (it should be *Perigucux*) *Reims*, and *Paris*; but in those times they knew not what an Amphitheatre was, and words were not always used in their true and antient signification. *Aimoinus* mentions the *Arena* of *Triers*; but *Salvian* says that the inhabitants of that City desired no other entertainments than those of the *Theatre* and *Circus*; and *Eumenius*, who commends the noble Buildings of the same Town, takes no notice of an Amphitheatre. The same may be said of those Writers, who have mentioned *Arles* and *Narbonne*.

Nor were Amphitheatres of stone in *Italy* so numerous as 'tis believed. Next to *Verona*, perhaps it will not plainly appear from the ruins of a building, that it was an Amphitheatre, except at *Capua*. The other ruins, which are said to be the remains of Amphitheatres at *Albano*, *Pozzuolo*, *Otricoli*, and other places, are but pieces of brick walls, or only show that there was a circuit in those places: from which 'tis very uncertain to infer that they were Amphitheatres.

*Ausonius* takes notice of the public Buildings of *Milan*, but says nothing of an Amphitheatre. There was no Amphitheatre at *Naples*.

X. Here follow the reasons why it is wrongly believed that there was an Amphitheatre in every City. They who affirm it, should have considered that Amphitheatres were also made of timber. Such were the Amphitheatres of *Herod* and King *Agrippa* mentioned by *Josephus*. We read in *Xiphilin*, that *Caracalla* in his expeditions ordered that Amphitheatres and *Circus's* should be built in all those places where he spent the winter. Shall we believe that they were of stone? Another reason of the common error is that the word *Lusorium* was taken for an Amphitheatre; but it appears from *Lampridius*, that it was only a Court for Shows

and Spectacies in the Emperor's Palace. Which is confirmed by a passage in the Book intitled *de mortibus Persecutorum* (cap. 21.) where 'tis said that the Emperor *Maximian* had a *Lusorium*, and fierce Bears, which he ordered to be brought into it, and to be torn in pieces. The mistake was also occasioned sometimes by the words *Arena* and *Cavea*, which do not always signify an Amphitheatre. That Edifice was antiently called *Arena*, because sand was spread upon the ground. But as the same was done in the *Circus*, it had also sometimes the same name, and likewise any other place designed for combats. The *Forum* was also covered with sand, when the Gladiators were to fight in it, as we learn from *Propertius*. *Lipsius* denies that the *Circus* was ever called *Arena*; but when *Pliny* mentioned the *Arena of Pompey the Great*, he did not certainly mean the Amphitheatre, which was not built yet, and also when he said that *Cæsar surrounded the Arena with ditches*. The Theatre was also called *Cavea*. *Cicero* says that singing was heard in the *Cavea*, and that it sounded with the applauses given to a dramatic Piece of *Pacuvius*. *Tertullian* (*de Spect. c. ult.*) takes notice of the double signification of that word, when he says that the joy of the Blessed will be  
much

much more agreeable than that of the *Circus* and *Stadium*, and of both *Cavea's*, as it ought to be read, *utraq̃ue cavea*, not *caula*. *Symmachus* mentions the Scenical pleasures of the *Cavea Pompeiana*.

Our Author shows by several instances, that the Writers of the latter ages have frequently confounded together the words *Amphitheatre*, *Theatre*, *Circus*, *Stadium*, *Arena*. He observes that some of those Writers took any appearance of a round, or oval figure for an Amphitheatre, and that Father *Montfaucon* has given us a design of an Amphitheatre at *Autun*, which is a chimerical monument, copied from a design of *Ligorio*, in which he represented the Amphitheatre of *Verona* according to his fancy.

XI. In this Chapter the Marquis *Massei* shows, that one may easily be mistaken about antient Medals, in taking for an Amphitheatre what is quite another thing.

XII. Those Cities, besides Rome, in which according to the common opinion there are considerable remains of Amphitheatres, are *Verona*, *Capua*, *Pola*, and *Nimes*. The Author tells us that he has been at *Pola*, and that what is called there an Amphitheatre, was only a magnificent Theatre; which he undertakes to prove at the end of this Work. He sus-

pects that the famous Monument of *Nimes* was not an Amphitheatre. The Amphitheatre of *Verona* was the largest, next to that of Rome. We know not exactly by whom, and at what time it was built; for there is no writer, no monument that informs us of it. The same may be said of the other Amphitheatres. Our Author takes notice that in each of the four Cities just now mentioned there are several remains of Antiquities, whereby they surpass all other Towns. *Verona* abounds with them. Those of *Capua* are mentioned here. Those of *Nimes* are well known; and M. *Maffei* tells us that the remains of antient buildings at *Pola* are so beautiful and so well preserved, that they who have not seen them, could hardly believe it.

XIII. Our Author conjectures that the Amphitheatre of *Verona* was built in the reign of *Domitian*, or *Nerva*, or at furthest in the first years of the Emperor *Trajan*.

XIV. The Marquis *Maffei* proves by three Inscriptions, which he has placed in the Cabinet of the Academy of *Verona*, that the inhabitants of that City made a frequent use of the Amphitheatre. The first Inscription concerns a Gladiator *Retiarius*; and 'tis observable that the figures of the Arms of such Gladiators are to be seen



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seen on both sides of that antient monument. They are a short Sword or a Dagger, and a *Tridens*. Here follows that Inscription.

D M  
GENERO  
SO RETIAR  
O INVICTO  
PVG NARVM  
XXVIIÑALE  
XANDRÑQVI  
PVGNAVTVR

This sepulcral monument is of a Gladiator named *Generosus*, a native of *Alexandria*. There were different sorts of Gladiators, distinguished by their dress, their Arms, and their way of fighting: this variety made Spectacles much more agreeable to the people. Among the several classes of Gladiators, those that were called *Secutores*, and *Retiarii*, who fought one with another, have been most taken notice of by the antient Writers. The Emperor *Commodus* gloried in being one of the Class of the *Secutores*, and boasted of having overcome, or killed a great many *Retiarii*, as we read in *Lampridius*. The *Retiarii* were so called from a Net which they cast over their Antagonists, and then wounded them with

a dagger. Some Gladiators fought on horse-back, and others upon chariots, and were therefore called *Effedarii*. The *Retiarii* did also frequently fight with the *Mirmillones*, who were armed like the *Gauls*. I omit some other observations upon the Gladiators. He that is mentioned in the Inscription, had fought twenty seven times. That curious monument is not intire. Here follows the second Inscription.

## NOMINE

Q. DOMITII. ALPINI

LICINIA. MATER

SIGNVM. DIANAE. ET. VENA

TIONEM

ET. SALIENTES. T. F. I

*Licinia* ordered by her last Will that there should be a Hunting of wild beasts, and that a Statue of *Diana* should be made. As for the word *Salientes*, it is not to be found any where else in relation to an Amphitheatre. Our Author is inclined to believe that it signifies here Fountains, which 'twas very proper to make near the Amphitheatre. *Licinia* ordered that the hunting should be made in her Son's name, as if he himself had been at the charges of it.

The

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The third Inscription is still a better proof of the constant use of public Spectacles at *Verona*.

.....  
... LVCIL. IVSTINVS  
EQVO PVBLICO  
HONORIB. OMNIB  
IN MVNICIPIO. FVNCTVS  
IDEM. IN. PORTICV. QVAE  
DVCIT. AT. LVDVM. PVBLICVM  
COLVMN. IIII. CVM. SVPERFC  
IE. STRATVRA. PICTVRA  
VOLENTE. POPVLO. DEDIT

It appears from this Inscription that there was a School of Gladiators at *Verona*; and that *Lucilius Justinus*, after he had gone through all the public Offices of that City, made with the consent of the People four Arches in the Portico, that led to the public School of the Gladiators, placed the Columns, and covered, paved and painted that Portico. On the back side of that Marble these words are to be seen:

ΩΡΑ  
ΚΑΙ  
ΤΤΚΗ

D d 3

XV. The

XV. The last Chapter contains an account of the State of the Amphitheatre of *Verona* in the latter times to this day.

I PROCEED to the second Book. The Marquis *Maffei* observes in the first Chapter, that Amphitheatres of stone were not of a different structure, like the Temples, but so uniform, that if there was one intire, we might judge by it of all the others. Since we are not so happy, says the Author, we must endeavour to know those Edifices from their several remains, particularly from those of the Roman Amphitheatre, and of that of *Verona*; for they were the most magnificent, and have been best preserved. We have the outside of the first, and the inside of the other. What remains of the Amphitheatre of *Capua* is so inconsiderable, that it can be of no great help to give us a just notion of those buildings.

The Reader will find in this second Book an exact description of the several parts of the Roman Amphitheatre, and of that of *Verona*, with the necessary Plans and Figures. This Work is a very curious, and learned performance, though it is not thick set with Greek and Latin quotations. No one can be better qualified, than the Marquis *Maffei*, to write upon the subject treated of in this Volume. I conclude

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conclude with observing that the description of the remains of the Antiquities of *Pola* in *Istria*, at the end of this Book, will be read with great pleasure by the Curious, the more because they were never before described with any care and exactness. The Author designs to publish a Work intituled *Verona Illustrata*.



## ARTICLE L.

EXAMEN de la maniere de Precher des Protestans François, & du Culte extérieur de leur sainte Religion: où l'on rapporte dans quatre Lettres ce qui s'est dit dans des Conversations sur ces matieres, & sur quelques autres qui en dependent. A Amsterdam, chez J. Covens & C. Mortier. 1730.

That is,

CONSIDERATIONS upon the way of Preaching among the French Protestants, and their public Worship: containing in four Letters what was said in some Conversations on those matters and others depending upon them.

*Amsterdam.* 1730. in 12. pagg. 117.

besides the Preface and the Table.

Sold by *N. Prevost* in the Strand.

**W**E are told in the Preface that the Author of this Book is a French Refugee in the United-Provinces. Tho' he speaks only of those of his Nation, who retired into those Provinces as well as he, yet he has also in view the other Reformed of France, dispersed in other Protestant countries. For, says he, they have all the same notions about Preaching, and the same prejudices about the public Worship. Their taste in those two respects is so unreasonable, that they will have Sermons to be bright and finely adorned; otherwise they gape and slumber at Church. As for the public Worship, they chiefly place it in hearing many Sermons. They should consider that a Minister of the Gospel ought to preach in an Apostolical way; and that Sermons are far from being the principal part of divine Service. 'Tis to be hoped, continues the Author, that they will in time acknowledge their mistake and delusion in those two respects. He says there is no elegance, no worldly politeness in the discourses of the first Preachers of Christianity. The Preachers he speaks of in this Book, are in his judgment

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ment haranguing Orators, and not Preachers. Their florid language, the niceness of their thoughts, the copiousness of their expressions produce a false delicacy, which can only occasion a dislike of the simplicity of the Sacred Writings. After some other remarks, the Author quotes Father Croiset, who cries out: *How many Preachers in our days confound the Pulpit with the Stage, and give us a Scene instead of a Sermon!* Our Author complains that many persons go to Church, as if it were an Auditory in which a celebrated Orator is to make an Harangue, and that they hear a Sermon, as they would hear a new Tragedy acted by able Players.

As for those Prayers which Preachers make before and after their Sermons, they are too bright and Oratorial. When we speak to God, we cannot express ourselves with too much simplicity and humility.

I SHALL now give the substance of the four Letters contained in this Book.

I. The subject of the first is this. *The Eloquence of the Preachers of the Gospel ought to be different from that of our Orators.* In this Letter the Author gives an account of a Conversation he had with a very ingenious Lady, whom he calls *Eugenia*. She heard that day a Preacher by whom she was not edified. 'Twas a Minister

nister of a little Town, who makes good, but very plain Sermons. She saw in his Discourse no lofty expression, no bright Figure, no new turn: besides, there was nothing lively and pathetic in his pronunciation and gesture: this was sufficient to displease her. And what compleated her dislike of the Preacher, was the subject of his Sermon. He explained these words of St. Paul in the first Epistle to the Corinthians, II. 1. *I came not with excellency of Speech, or of wisdom, declaring unto you the testimony of God.* He endeavoured to show that a Sermon should not be a Piece of Eloquence. Our Author heard that Sermon as well as *Eugenia*, and tells us that the Preacher did very well explain his subject, and with great perspicuity. He said that the *Corinthians* had no sooner embraced the doctrine of the Gospel preached to them by Saint Paul, but some Jewish Doctors appeared among them, who made an outward profession of believing in Christ; and that those Teachers who had been bred up in *Greece*, and were Orators, envying St. Paul for the esteem he was in among the Corinthians, made most of them believe that Preaching should be set off with rhetorical flowers. This was not the character of St. Paul, who certainly had nothing in him of the Greek Eloquence;



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and therefore the French Minister added that those Teachers insinuated to them, that since the Apostle wanted the most essential part of what characterizes a Preacher, their esteem for him was ill grounded, and they should not prefer him to those who preached with all the gracefulness of Eloquence. (I wonder those false Apostles should have been so insolent as to boast of their Eloquence, to the disparagement of *St. Paul*, since they could work no miracles.) The Corinthians being imposed upon by their discourse, *St. Paul's* Preaching appeared to them too simple, and careless, and they despised him on that account. This he complains of in the Xth Chapter, verse 10. of the second Epistle he writ to them, blaming them for saying, that his *Letters are weighty and powerful, but his bodily presence is weak, and his speech contemptible*. *St. Paul* owns that he was not an eloquent man; but at the same time he endeavoured to make them sensible that a wordly Eloquence was not necessary to those who preached Jesus Christ. This the French Preacher proved.

I am surprised, said *Eugenia* to the Author, that all sorts of Preachers should be admitted into our Pulpit: our Congregation is not much respected. What a Preacher have we had this morning? He that made him preach, should deserve a severe

severe reprimand, if there was any discipline in his Consistory. Our Authot told her plainly that he liked the Sermon. Whereupon she cried out: What do you say, *Philotheus*? You like the words and turns of that Preacher! I cannot apprehend it. I own that every body has not the talent of speaking well. But because he has it not, why should he tell us that *St. Paul* condemns the Oratorial Art, and intimate that this great Apostle was not eloquent?

*Philotheus* convinced *Eugenia* by several reasons well known, that the Apostles were not eloquent; but she maintained that since our Preachers have not the gift of miracles, they ought to be eloquent in order to 'persuade their hearers of the truth of what they preach. Here follows the substance of *Philotheus's* answer. 'Tis the strength of a Preacher's arguments, and not the turn he gives them, that converts a Sinner, an Unbeliever, an Idolater, an Atheist. Eloquence, in the common sense of it, far from being necessary, is of a dangerous consequence. Most of the hearers are more intent upon the words, and the turn of the expressions, than upon the strength of the proofs. They take more care to observe and remember the bright passages of a Preacher, than to reap some benefit from

from the truths contained in them. They rather hear the Word of the Preacher than the Word of God. An Orator who expresses himself well, is heard with pleasure; an hour is pleasantly spent in hearing him; but the hearer does not become a better man. This would not happen, if the French way of preaching was simple, if the Discourses of our Preachers, without being mean, were destitute of foreign ornaments.

*Eugenia* replied: I own that Eloquence may be of a dangerous consequence. But, *Philotheus*, you must confess that Eloquence revives devotion, and brings into our Churches a croud of people, and many persons of note, every time a great Preacher is to preach. If the Sermons of our Ministers were plain discourses, and without ornaments, our Congregations would not be very numerous. There would be an end of the public Worship; every body would stay at home at the time appointed for divine Service, as it happens, when an indifferent Preacher is to preach.

*Philotheus*. What you say, *Eugenia*, would certainly happen: nay, we see it frequently. For because every body knows what Ministers are to preach on certain days, there are some Ministers who preach to very small Congregations.

(The

(The Author has inserted the following words in the margin. *They print some time since in Holland, every Saturday, some Lists of the names of those Ministers, who are to preach the next day, and upon other days in that week.*) *Morus* says in one of his Sermons (*Philotheus* goes on):

“ I confess we don’t add to the Word of  
 “ God that pompous attendance of Ce-  
 “ remonies, nor the Paintings, Gildings  
 “ and Decorations of Altars; but we add  
 “ to it what is no less prejudicial to its  
 “ perfection: we add to it the Ceremo-  
 “ nies of Discourse, the Ornaments and  
 “ Figures of Language, the Traditions of  
 “ *Cicero* and *Quintilian*: otherwise you  
 “ would be out of conceit with a Ser-  
 “ mon. And should any one preach sim-  
 “ ply, as our Fathers did, who yet  
 “ preached very well, he would quickly  
 “ preach to the bare walls. The Scrip-  
 “ ture is not less perfect than it was in  
 “ their time; but we are more nice, and  
 “ have not so great a value for that di-  
 “ vine Word. When we see it shine up-  
 “ on a Gold Candlestick, we are then  
 “ well pleased with it; but don’t we  
 “ show thereby, that we value the Gold  
 “ Candlestick much more than that Light,  
 “ though it be never so perfect?” (*Morus*  
 was a Protestant Preacher at *Paris*, fa-  
 mous

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mous for his conceits, and his singular way of preaching.)

II. The design of the second Letter is to show that *Preaching ought not to be looked upon as the principal part of the public Worship*. Let us confess, *says the Author*, that our people are strangely deluded. The hearing of many Sermons is their great act of devotion: they believe then that they have discharged all the duties of Christianity: they would think themselves undone, if one Sermon was left out, to make room for Prayers. And yet Preaching is the least part of the Worship we ought to pay to God in our Churches. Many believe that it is not even a part of that Worship. What is certain, and cannot be denied, is that it is not the principal part of it. Thus far our Author.

I shall observe upon this subject, that men are much more inclined to pray to God, than to live according to his Will; and therefore a good moral Sermon is certainly of great use: for I am of Abbé *St. Pierre's* opinion, that "a constant attendance upon Sermons, which teach us our duties, is of all religious practices the most proper to make us imitate the Justice and Beneficence of God." See the *New Memoirs of Literature*, Vol. IV. page 126. My Readers will be pleased

sed to observe that I have said a *good moral Sermon*: for I don't mean those rhetorical Harangues, those productions of vain men, who *preach themselves* instead of preaching the Word of God. I mean such Sermons as have been preached by Archbishop *Tillotson*, Dr. *Samuel Clarke*, and other English Divines, both dead and living.

III. Our Author treats of the *false notions that prevail in several respects about public Prayers*, as if they were nothing, if compared with Sermons.

IV. In the last Letter, the Author enquires *whether a Preacher ought to read, or recite his Sermons*. He believes that it is an indifferent thing. *Eugenia* is of the same opinion. However, says she, our people will never have a right notion of that matter: a Sermon that is read by a Preacher, will always appear to them insipid. We have a late instance of it. When the Ambassadors of the Protestant Powers at *Paris* made their Chaplains preach in French, and every body might hear them; the English Chaplains had hardly any hearers, whilst it was very difficult to get a place in the House of the Dutch Ambassador. I know it, replied *Philotheus*, and I know besides, that the Protestants of the *Isle of France* and of the neighbouring Provinces, who had a  
very

very great notion of the Learning of the English Preachers, by reason of the excellent Sermons which they had read translated into French, have now but an indifferent notion of them. They think, those Preachers are so much beneath the French Ministers, that one cannot but pity their error; for 'tis plain they make ability and good sense to consist in memory.

Our Author approves the repetition of the same Sermons, among other reasons because a Sermon repeated by a Preacher is much better than the first time, since he never preaches it again, without revising it, and making such considerable alterations, that it may be looked upon as a new composition. Hence it is, continues the Author, that most of the English Sermons, which have been translated into French, are finished Pieces: they were repeated several times, and exactly revised every time they were preached.

At the end of this Letter, there are very good observations upon the power of a fine Delivery. I shall conclude with this passage of the Author. "Do you think, *Philalethes*, (so he calls the person to whom he writes) that these Conversations will be approved? I dare say, you don't believe it. They are levelled at a prejudice, which is almost

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“ general. All those who study our Lan-  
 “ guage, and read our new Books, main-  
 “ tain that a Preacher ought to be an O-  
 “ rator. Such are some learned persons,  
 “ who go to Church without thinking,  
 “ almost all the half Learned men, and  
 “ the greatest part of women. As for  
 “ the bulk of the people, we cannot  
 “ dissemble it, they place devotion in  
 “ hearing regularly many Sermons. If  
 “ our Church-Prayers do not appear to  
 “ them altogether contemptible, ’tis cer-  
 “ tain they look upon them as being  
 “ much inferior to those that are made  
 “ by great Preachers, before and after  
 “ their Sermons. As for what concerns  
 “ the reading of the Word of God, we  
 “ must do them justice. All the Reform-  
 “ ed believe that it is necessary: they  
 “ carefully read it in their families; but  
 “ by a deplorable mistake, most of them  
 “ fancy that the reading of the same Word  
 “ of God at Church was introduced only  
 “ to keep the Congregation silent, till  
 “ the Preacher ascends the Pulpit. If  
 “ they don’t fancy so, it may be said  
 “ that they behave themselves as if they  
 “ thought so; which is the same thing.”

Our Author does not doubt but that  
 these wrong notions will be rectified, in  
 imitation of the Churches of *Neufchatel*,  
*Geneva* and *Basil*. The Lady with whom  
 he



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he had these Conversations, being a woman of great sense, acknowledged her mistakes in the Points above mentioned, and generously thanked him for his instructions.



## ARTICLE LI.

TRAITE de la Verité de la Religion  
Chretienne. Tiré du Latin de Mr.  
J. ALPHONSE TURRETIN, Profes-  
seur en Theologie, & en Histoire  
Ecclesiastique à Geneve. Section I. &  
II. *De la Necessité, & des Caractères de la REVELATION.* A Geneve,  
chez Marc-Michel Bousquet & Comp.  
1730.

That is,

A TREATISE of the Truth of the Chri-  
stian Religion. From the Latin of  
Mr. JOHN ALPHONSUS TURRETIN,  
Professor of Divinity and Ecclesiasti-  
cal History at Geneva. The I. and II.  
Sections. Of the Necessity, and Cha-  
racters

436 *A Literary Journal.* Art. 51.  
characters of REVELATION. Geneva.  
1730. in 8vo. pagg. 151. Sold by  
N. Prevost in the Strand.

**T**IS a thing of the greatest concern to know the certainty of the Gospel History; and therefore the Public will be well pleased to see that this important subject has been treated by Mr. *Turretin*. This Book is only the beginning of a larger Work. The Reader will find here the *Latin* Dissertations of Mr. *Turretin* upon the Truth of the Christian Religion translated into French. But those Academical Discourses do not appear now in the same form they were published at first. It has been altered: besides, the Author has made several additions, the most material of which have been inserted in the Text, and the others by way of *Notes*. Nothing has been done without the approbation and direction of the Author. This Piece will be quickly followed by another *on the truth of the Jewish Religion*. The others will come out by degrees; and 'tis hoped the Author will go as far as *Natural Theology*, which he has begun to publish.

In the first *Section* of this Book, Mr. *Turretin* shows that *Mankind stood in need of a Revelation*. That Section is divided into six Chapters.

I. The

I. The first is an *Introduction*, in which the Author clears the state of the question with the *Deists*. There are, says he, two sorts of Unbelievers, those who are called *Atheists*, and those who go by the name of *Deists*. The latter admit a Religion, which is only founded upon humane reasoning, without acknowledging the authority of a Revelation. 'Tis against these Unbelievers that the Author has thought fit to write. Certainly, says he, they ought not to be confounded with the former. They retain many great principles, which are rejected by the others. Nay, perhaps what perplexes many of them, is only a false notion they have of Christianity. If they had it pure, and separated from humane doctrines or explications, which have been but too often mixed with it, they would see that a man who is a sincere believer of natural Religion, that is, who believes a God, a Providence, Rules of morality, and a future State, as they are taught by Reason, is not far from Christianity. The Author wishes, that none of them may give a handle to Atheism, through their imprudence; and that whilst they endeavour to bring us back to natural Religion, they may not contribute to destroy all Religion, without having any such design.

Mr. *Turretin* intends in this Section to show how much it concerns us to have a *positive Law* from God, to support and supply the *Law of Nature*.

That there is a *natural Knowledge* of God, and of the first Truths, which was manifested to the Heathens themselves, we learn from experience and also from Scripture. Here the Author quotes *Rom. i. 19. Acts xvii. 27. Rom. i. 20. ii. 14. and i. 3.* (Those passages of *St. Paul* plainly show that he believed there is a natural Religion.)

Besides this common Light, God has been pleased to manifest himself another way, by several Revelations, in order to give a new light to the primitive truths, and apply proper remedies for the state of corrupt men. But the Deists reject all Revelation, not only as being suspicious, but also useless. "Why should we not, *say they*, keep to the Law of Nature, which is common to all men, and sufficient to make them live peaceably, without adding to it such doctrines as teach us nothing but what is taught by Reason, or occasion disputes by needless or wrong additions."?

This Plea has something in it that is specious; but it will appear false, if it be narrowly examined. For 1. Plausible reasons are

are not the only thing, that ought to be minded in this case. The Fact chiefly must decide it. Has God spoken, or not? If he has spoken, 'tis not an indifferent thing to hear, or not to hear him: every one is obliged to submit.

2. 'Tis not true that mere Reason contains every thing, that is good in Scripture. It will appear hereafter, that there are in it important truths, promises, threatenings, explanations, motives, which the mere Light of nature did not afford.

3. Those *Additions*, far from being only fit to disturb the world, tend to edification and peace. If many make use of them for other ends, we ought to remember that the best things may be abused, and that the Law of nature itself is not free from this inconvenience.

Lastly, It is an illusion to oppose continually *Naturalism* against us, since we profess natural Religion revived and confirmed by Jesus Christ. The question is not, whether we ought to follow the *Law of nature*. We are all agreed in it. The question is only to know which way we shall best attain to it, either by Philosophy, or Revelation. The Deists keep to the first, exclusively of the other. We believe that both ought to be joined together. Being more zealous than they

are for that *natural Law*, we maintain that it is fully incorporated into the Gospel. Is Reason to be vindicated? we are the first, who appear in its defence against the Sceptics and Atheists. 'Tis observable that no Deist did ever write a Treatise of *natural Religion*. All the Books we have upon this subject, come from the pen of Christians. Reason, say we, is a divine Gift, a heavenly Light; and no greater disservice can be done to Theology, than to strip it, as some do, of the foundation it has in Nature, to set off and magnify the Work of Grace. But on the other side, the excluding of Faith, in order to exalt Reason, is another extreme no less unreasonable.

II. To show the necessity of a Revelation, the Author describes the deplorable condition of those nations that were deprived of that Light. He sets forth their Idolatry, their infamous and cruel Worship. These two things are described with great learning; but because they are well known, I shall not dwell upon them. Afterwards Mr. *Turretin* gives an account of the Immorality of the antient and modern Heathens. He acknowledges that the *Mahometans* deserve a particular distinction; but (says he) they ought not to be reckoned among those nations, that reaped no benefit from Revelation.

For

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For every thing that is good in Mahometism, was taken from Judaism and Christianity.

It will be objected that the Christians are neither less superstitious, nor better men than the Heathens; so that if the example of the latter shows the necessity of a Revelation, the example of the former shows the uselessness of it. The Author answers, 1. That this parallel is strained and injurious. For though Christianity be never so much disfigured, yet it is far above Paganism. The true God is known among Christians; the doctrine of Providence and of another Life is heard in all Pulpits; men are publicly exhorted to holiness and repentance; and it may be truly said that the most simple people amongst us, tradesmen, labourers, children, have better notions of Religion, than all the Heathens had. Though there are strange abuses in many places, (which cannot be denied) yet it would be a piece of injustice to assert that they are as bad, as the Pagan Idolatry. The most material articles of faith remain still in those places; and (thanks be to God) there are Churches in which Truth is to be found much purer. But if we go back to the time of primitive Christianity, what a happy change did it make in the world? What a reformation in the public Worship  
and

and Morals? How many were the countries from which Impiety was banished? How many infamous and cruel customs did it suppress? How many Nations did it civilize?

2. But whatever use Christians make of their knowledge, is not what we are to consider. The excellency of Revelation is never the less, because an ill use is made of it. Can any one deny that it is a powerful help, which gives us a great advantage over the Heathens? They were ignorant of the first truths; whereas our divine Rule is always the same, and continually sets our duty before our eyes. If we transgress that Rule, it can still set us right. It is a faithful witness, which publicly protests against the prevailing errors and vices: it is a seed, which having lain concealed for some time, bears its fruit sooner or later; so that after dark and corrupt Ages, the purity of Religion revives, as it were, out of its bud.

3. The objection, were it true in fact, is nothing to the purpose. For the example of the Heathens has been alledged only to show how far Men will go, when they are left to themselves. If many Christians do but too much imitate the Pagans, this is still a better proof that Man is inclined to Superstition, and wants a restraint. But what is it that will afford



ford this restraint? If the Gospel, notwithstanding all its clearness and strength, is hardly a sufficient Bar against the torrent, shall we believe that mere Philosophy will prove a better one? and would not things be worse still, if that Bar was taken away? The greater the evil is, the more remedies it wants: and is there any sense in rejecting a great help, under pretence that it has not the desired effect upon many people, and this through their own fault? 'Tis a further help; and in this present state of things, one can never have too much assistance.

III. In the next Chapter, our learned Author takes notice of the errors of the Heathen Philosophers themselves in point of Religion. However he owns that we find in their Writings whatever concerns natural Theology. But, says he, they are things dispersed here and there, which do not make up a body; truth being mixed with falshood, and confounded together by the opposition of several Sects, none of them taking in the whole System. There is in the *New Memoirs of Literature* (Vol. I. Art. 13.) an account of the *History of the Pagan Philosophy, or the Sentiments of the most famous Pagan Philosophers and Nations concerning God, the Soul, and the Duties of Man*. That History is worth reading.

'Tis

'Tis true, *continues the Author*, that there were among the Heathens famous Philosophers and Lawgivers. But the more they are cried up for their knowledge, the more it appears that the greatest humane Knowledge does not go very far. What have they done, all of them together, that comes near to what was performed, with the assistance of Heaven, by a handful of men, by the Apostles? Name one Country, one City, a single family, which they brought to the knowledge of the true God. They could hardly succeed in persuading some few persons to take a regular course of life; so far were their precepts from laying, as the Gospel has done, deep roots in the world. Hence it is that St. *Paul*, comparing the effects of the Philosophy of the Greeks with those of Revelation, which appeared foolish and contemptible to those pretended learned men, cried out (1 Cor. i. 20, 21.) *Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

I am sorry, I cannot (for want of room) go on with this Article. It will be continued in the next Part of this Journal.

A R T I-



A R T I C L E LII.

*Literary News.*

V E N I C E.

A Bookseller of this City designs to print the whole Body of the *Byzantin History* in Greek and Latin, in 22 Volumes in folio of an equal bigness.

Z U R I C H.

Vetus Testamentum ex Versione SEPTUAGINTA INTERPRETUM, olim ad fidem Codicis MS. ALEXANDRINI summo studio & incredibili diligentia expressum, emendatum & suppletum à JOANNE ERNESTO GRABE S. T. P. nunc verò exemplaribus VATICANI, aliorumque MSS. Codicum Lectionibus variis, necnon criticis Dissertationibus illustratum, insigniterque locupletatum summâ curâ edidit JOANNES JACOBUS BREITINGERUS. 1730.

This new Edition of the Version of the Septuagint will consist of four Volumes in 4to. The first Volume is come out. The Editor not contented to print with the utmost care the Text of the Septuagint, such as it was published by Dr. Grabe, has thought fit to insert in his Notes the differences to be found between the Edition of the *Alexandrian* Manuscript, and that of the *Vatican*

*tican* Manuscript printed at Rome in 1587. Besides, he has added other various Readings taken from some other Manuscripts.

N U R E M B E R G.

**A**Nd. Christiani Eschenbach, Prof. P. *Dissertationes Academicæ, varia antiquæ Sapientiæ Rituumque Gentilium Argumenta exponentes*, &c. 1729. in 8vo. pagg. 718. Here follow the Titles of those Dissertations. 1. *Ethica Mythologica, sive de Fabularum poeticarum sensu.* 2. *Dissertatio de Poetis Christianis Sacris Græcis & Latinis.* 3. *De consecratis Gentilium Lucis.* 4. *Veterum Criticorum Synopsis.* 5. *De Scribis veterum Romanorum.* 6. *Symposia Sapientum.* 7. *De Unionibus Gentilium.* 8. *De Igne Augustis prælato.* 9. *De Auguriis Veterum.* 10. *De imminente Barbarie Litterarum declinanda.* 11. *Caroli Velseri, Norimbergenfis Senatoris Duum-Viri, Ossa virentia.* 'Tis a funeral Oration. 12. *Programma invitatorium ad Orationem Numisma Hebræum illustrantem.*

L E I P S I C K.

**M**. de Sommersberg, a Silesian Knight, has published *Silesiacarum Rerum Scriptores*. &c. *Lipsiæ.* 1729. in folio.

B E R L I N.

**M**R. de Beaufobre has finished his History of *Manicheism*: it will be printed in Holland.

G R I P S-

G R I P S W A L D.

**D**R. *Balthazar* has published *Observations upon the History of the Creation in the first Chapter of Genesis.*

*Historia Creationis Mosaica, Capite I. Genes. delineata, variisque observationibus illustrata.* 1729. in 4to. pagg. 77.

That learned Divine translates the first Verse of *Genesis* thus. *In principio qualibet persona divina creavit cælum & terram.* IN the beginning each divine Person created heaven and earth. Perhaps the word *Elohim* was never before thus translated in this passage. Dr. *Balthazar* mentions the several explications that have been published of the first Verse of *Genesis.* Their number is very great; and if one did judge of the whole Bible by those different expositions of that Text, he would be apt to believe that it is a very dark Book.

(I have read somewhere that *Peter Lombard*, commonly called *Magister Sententiarum*, was the first who undertook to prove the Trinity from the words *bara Elohim.*)

A M S T E R D A M.

**M**R. *Le Clerc's* Commentary upon the Psalms, the Proverbs and *Ecclesiastes*, and also upon *Isaiah* and *Jeremiah*, will come out this winter. He will not give us a Commentary upon *Ezekiel* and the other Prophets, but only a Version which he made long ago. His translation of *Hosea*, *Amos* and *Joel* is now in the press.

II. 'Tis

II. 'Tis certain, as I have read it in your last News, that Mr. Crellius never said that the famous *Limborch* was an Unitarian. What he said, was only this: that *Limborch* told him, that the Orthodox who admit no subordination between the Divine Persons, are either Sabellians, or Tritheists.

# H A G U E.

I. **M**. Janicon has published the second Volume of the Present State of the Republic of the United Provinces. 'Tis a very large and instructive description of that Country, and it is not finished yet.

*Etat present de la Republique des Provinces-Unies, & des Pays qui en dependent, par M. Francois Michel Janicon, Agent de S. A. S. Mmseigneur le Landgrave de Hesse-Cassel. Tome Second, 1730. in 12°. pagg. 536.*

II. A Dutch Translation of Mr. *Lardner's Credibility of the Gospel History* has been lately published here. That Work is very much esteemed in this country.

# L E T D E N.

**T**HE reverend and learned Mr. *Charles Schaaf*, Professor of the Oriental Languages in this University, died of an apoplexy on the 4th of November 1729, at the age of 83 years, 2 months and 7 days. He published the following Books. 1. *Opus Aramaeum*, containing a Chaldaic and Syriac Grammar, &c. 1686. in 8vo. 2. *Novum Testamentum Syriacum*, with a Latin Version, and the various Readings of all the Editions. 1708. in 4to. 3. *Lexicon Syriacum concordantiale*,

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*cordantiale*, 1708. in 4to. These two last Works were reprinted in 1717. 4. A Catalogue of the Hebrew, Chaldaic, Syriac, Samaritan and Rabbinical Books, both printed and manuscript, in the Library of *Leyden*, 1711. in folio. 5. *Epitome Grammaticæ Hebraeæ*, 1716. in 8vo. 6. A Syriac Letter from the great Bishop *Maba Fomas* in *Malabar*, written to the Patriarch of *Antioch*, and translated into Latin at the request of some persons of note, with a Syriac Letter of the Professor sent to that Bishop, &c. 1714. in 4to.

Afterwards Professor *Schaaf*, and Mr. *John-Henry Schaaf*, his eldest Son by his second Wife, writ several Letters in the Syriac language to that great Man, and received from him about 18 Letters, some of which are very long, wherein he gives an account of the Belief of the *Malabar* Christians, shows how they came to be converted by the Apostle *St. Thomas*, and mentions the number of their Churches, &c. Those Letters were attended with several Manuscripts written in Syriac, and a Poem composed in honour of Mr. *John-Henry Schaaf* just now mentioned. Our Professor did also receive, four weeks before he died, three Letters from the same Bishop, which have been translated by his Son. They contain things of great moment to the Bishop, which he communicated to the Professor, in order to lay them before the *East-India Company*. The Professor did so; and offered to them his own and his Son's Services, to translate out of Dutch into Syriac whatever the Company should think fit to be translated. This Correspondence was encouraged with great zeal out of love for Learning by the late *M. Nicolas Witzen*, Burgomaster of *Amsterdam*, and Director of the *East-India Company*, and after

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his decease by M. *John Trip* Burgomaster of the same City, and one of the Curators of the University, &c. And after his report made to the *East-India* Chamber, he recommended that affair to the aforesaid Company, as Director of the same. Whereupon the Members of that Company unanimously resolved to recommend it to the Government in the *East-Indies*, and to pay for the charges of all the Writings and Letters, sent thither, or brought from thence, out of the Company's Cash, as may be seen in Mr. *Charles Schaaf's Sermo Academicus*, the whole title of which will be set down hereafter.

The Professor's Son has now intirely taken upon him that correspondence, as his father recommended it to him before he died, and has sent a very long Letter in answer to the *Malabarian* Bishop, desiring him to communicate to him several things, that may give more light to the ecclesiastical or civil History, and Antiquity, and improve learning in general.

Mr. *Charles Schaaf* got by this correspondence a great esteem and reputation among the Christians in *Malabar*, as it appears from the Bishop's last Letters, in which he calls him *an extraordinary Doctor, who triumphs among all nations by his great learning.*

Here follows the title of the Academical Discourse above mentioned. *Caroli Schaaf Sermo Academicus de Linguarum Orientalium scientia, suo modo cuivis Christiano, præcipue autem Theologo, in intelligenda & aliis explicanda S. S. valde utili ac necessaria, & de sua harum linguarum doctrina, dictus 27. Maii, 1720. cum Linguarum Orientalium professionem in Academia Lugduno-Batava auspicaretur.*

The



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The Professor's Son began to learn of his Father the Oriental Languages at fourteen years of age; and that young Man made such a progress, that he read Lectures several years with his father, and the three last years of his father's life alone, on account of his infirmities, to the great satisfaction of the hearers. He was lately one of the Candidates in the last Election of a Professor of the Oriental Languages in the University of *Franker*. His Father taught those Languages fifty years at *Leyden*, and three years in *Germany*, before he settled in *Holland*.

#### ROTTERDAM.

**L**E Livre de *Job* traduit en *François*, &c. The Book of *Job* translated into French from the Hebrew Original, with literal Notes to clear the Text, by *Theodore Crinsoz*. 1729. in 4to, pagg. 148. This Book is esteemed. Mr. *Crinsoz* has also published a translation of the *Psalms*.

#### MONTPELLIER.

**T**HIS Book is newly come out. *Tractatus de febribus juxta circulationis leges, ubi rejecta sanguinis fermentationis & fermentorum suppositione, solidorum systematis veritas demonstratur in theoria & in praxi. Auctore Hugone Courraigne Universitatis Mompeliensis Medicinæ Vice-Professore, & ejusdem Urbis charitatis Medico.* 1730. in 12<sup>o</sup>.

#### RENNES.

**T**HIS Work is to be printed by Subscription: *Dictionnaire François-Celtique, ou François-Breton.* By Father *Gregory de Resstren*, a  
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Capuchin of the Diocese of *Quimper*. The Author has been twelve years about this Dictionary, which takes in the *Breton* Dialects of all the Dioceses where *Breton* is spoken. It will contain 125 sheets in 4to.

P A R I S.

I. **F**ATHER *Souciet* a learned Jesuit is the Author of the Remarks inserted at the end of each Volume of *Simon's* Criticism upon *Dupin's* *Bibliothèque of Ecclesiastical Writers*. 'Tis said, many things have been left out in that critical Work of *Simon*.

II. The Benedictins are actually about a *Latin Bibliothèque of Ecclesiastical Writers*.

There never was a Book so much read by men of different characters, as the Life of Sister *Margaret-Mary Alacoque*, published by the Bishop of *Soissons*. It has been read by the free-thinkers, the Bigots, and the rational Christians of this City.

III. Father *Ceillier* a Benedictin has published a Work intitled, *Histoire Generale des Auteurs Sacrez & Ecclesiastiques*. 1729. two Volumes in 4to. That Work contains an account of the Writings of those Authors, a History of the Councils, both General and Particular, &c.

IV. We shortly expect the four first Volumes of the *History of the Church of France, from the establishment of the Christian Religion in Gaul to this present time*. By Father *Longueval* a Jesuit. This Work, dedicated to the Clergy of France, will consist of twelve Volumes at least. In 4°.

V. *La connoissance parfaite des Chevaux, contenant la maniere de les gouverner, nourrir & entre-*  
tenir

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*tenir en bon corps, & de les conserver en santé dans les voyages, &c.* with Figures. 1730. in 12°.

VI. The Canons of the Royal Church of St. Martial at Limoges have exposed to sale the Manuscripts of their Library, and published a Catalogue of it. *Bibliotheca insignis & Regalis Ecclesiæ Lemovicensis; seu Catalogus Librorum Manuscriptorum, qui in eadem Bibliotheca asservantur, juxta rectum ordinem dispositus & in quatuor Classibus distributus.* Paris. 1730. in 8vo.

VII. *Lettre critique—sur le Traité de Mathématique du P. C. (Castel) &c.* 1730. in 4°. pagg. 50.

VIII. *Le nouveau GULLIVER, ou Voyage de JEAN GULLIVER. Traduit d'un Manuscrit Anglois, par Monsieur L. D. F.* 1730. Two small Volumes in 12°.

IX. *Discours critique sur la Tragedie Française & sur l'habillement des Acteurs, &c.* 1730. in 12°. pagg. 45. The Author complains that a romantic Love generally fills up the greatest part of a French Tragedy. The French Poets, says he, know not how to distinguish the Characters. The Greeks and Romans upon the French Stage seem to have been born under the same climate and in the same usages. As for the Style of the French Tragedies, it abounds with affected thoughts, and sentiments too far fetch'd ascribed to the Heroes. The Dress of the Actors is also criticized. 'Tis ridiculous, according to the Author, that the old Greek and Roman Dress should be altered by sleeves not much different from ours, by lace-cravats, and those vast perukes reaching to the waste, besides a Hat, instead of a helmet, which differs only from our hats by a bunch of feathers like those of Mules and other beasts of burden.

"Oh! says the Author, how busy is that poor Hat! It is continually in motion upon the Stage, some times for one Princess and some times for another. According to the French notion of galantry, it would be a piece of incivility to be covered before one's Mistress, and in the presence of a King. What is the consequence of it? Foreigners who find all the French manners in those Heroes, call them *Monsieur Cinna*, *Monsieur Pompée*, *Monsieur Alexandre*. And they think they have the more reason for it on account of the frequent *Seigneur* and *Madame*, trotting in the *Alexandrin Verses*."

X. A third Volume of *St. Paul's Works* is come out. 1730. in folio. The late Father *Garnier* a Benedictin published the two first Volumes. The Second was made public in 1722.

XI. *Elemens Historiques, ou Methode courte & facile pour apprendre l'Histoire aux Enfans*. 1730. Two Volumes in 12°.

XII. A small Book of three sheets comes out every Monday with this title: *Essais Hebdomadaires sur plusieurs sujets importants, par M. Dupuy, ci-devant Secrétaire au Traité de Paix de Ryswik*.

XIII. Dr. *Chomel* has published: *Supplément à l'Abregé de l'Histoire des Plantes usuelles*. 1730. in 12°.

XIV. *La Rhétorique, ou les Regles de l'Eloquence*. By Mr. *Gibert* Professor of Rhetoric in *Mazarin-College*. 1730. in 12°. pagg. 650.

XV. They have published the third Volume of the *Observations curieuses sur toutes les parties de la Physique, extraites & recueillies des meilleurs Mémoires*. 1730. in 12°.

XVI. Non-

XVI. *Nouvelle Histoire de France, par Demandes & par Réponses, dédiée à Monseigneur le Prince de Conti.* 1730. in 12°. pagg. 419.

XVII. *Voyage d'un Missionnaire de la Compagnie de Jesus, en Turquie, en Perse, en Armenie, en Arabie, & en Barbarie, A Paris, chez Jacques Vincent, &c.* 1730. in 12°. pagg. 647. This Journey is thought to be a fictitious one. The names of the Missionary and of the Editor are unknown to us.

XVIII. *Les Oeuvres de Theatre de M. de la Motte, de l'Academie Française, avec plusieurs Discours sur la Tragedie.* 1730. Two Volumes in 8vo. pagg. 334 and 404.

XIX. *Bibliotheca Libros & Scriptores ferme cunctos ab initio mundi ad annum 1583. ordine alphabetico complectens, auctore & collectore Fratre Alfonso Ciaconio Ordinis Prædicatorum Doctore Theologo, nunc primum in lucem prodit studio & opera Francisci Dionysii Camusatæ Vesuntini, qui notas & præfationem adjecit. Lutetiæ Parisiorum.* 1730. in folio.

Ciaconius was very fond of this Work; but the Inquisitors opposed the impression of it, because the Author commended in that Book those Writers, who were heretics. The Manuscript of that learned man, being come to the hands of Mr. Camusat, he thought fit to communicate it to the Public.

XX. *Introduction à la Rhetorique, par le Sieur Brulon de S. Remi, Professeur des Humanitez au College de Joinville.* in 12°. pagg. 166. This small Book is a sort of a Dictionary of Rhetorical terms, and will be very useful to young people.

XXI. The Authors of the *Journal des Sçavans*, have received a curious Book from Italy, intitled:

tled: *Senatus-Consulti de Bacchanalibus, sive anea vetusta Tabula Musei Cæsarei Vindobonensis Explicatio, auctore Matthæo Agyptio. Neapoli, apud Felicem Muscam. 1729. in folio, pagg. 221.*

Here follows the substance of the account, which the Authors just now mentioned have given of that Book. This monument was found in 1640, with the remains of many antient edifices, such as columns either whole or broken, bases, &c. at *Tiriolo* in *Calabria*, when they were digging the ground for the building of a Castle. It was thought from the great number of those old ruins, that there had been in that place some considerable Town; but it was not known whether that Town was a Greek one, or a Roman Colony, till the discovery of the brass Table, which makes the subject of this Book, removed this doubt. That Table about a foot square, written in large Latin characters, contains the *Senatus Consultum* made at *Rome* to forbid the celebration of the *Bacchanalia* or Feast of *Bacchus* all over Italy. It was kept in the Cabinet of the Princes of *Tiriolo*, who would never part with that monument, but gave some learned men leave to transcribe it. Which was done among others, 1. By *James Tollius* somewhat carelessly, and from whom it was engraved in Holland in an Edition of *Cicero's Works*: 2. By *Augustin Scilla* a Painter of *Messina*, of whom *Raphael Fabretti* borrowed it, to insert it in his Collection of Inscriptions, where it is to be found with little exactness. The Marquis *Scipio Maffei* did lately transcribe it from *Fabretti* in his *Diplomatical History*. Mr. *Egittio*, the Author of this Book, took a copy of it above thirty years since.

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At last this valuable monument was removed from the Cabinet of the Prince of *Tiriolo* into that of the Emperor, by the care of M. *Garelli* first Physician and Keeper of his Imperial Majesty's Library, and by the help of President *Cajetan Argenti*. 'Tis by their means that the Prince of *Tiriolo* consented to part with it; and the better to set off his present, he persuaded Mr. *Egittio* to publish an explication of that curious Piece.

The Author in the first place relates in the words of *Livy* the historical fact, which occasioned the *Senatus Consultum* engraved upon that brass Table. Then follows a large Commentary, in which he explains all the places of *Livy's* account, that want to be cleared. Mr. *Egittio* enquires into the origin of the mysterious Festivals of the Heathens: he endeavours to find out the nature of the Mysteries of *Ceres*, *Isis*, *Bacchus*, *Osiris*, and *Attis*; and what difference there was between the *Dionysiacs* or the Festivals of *Bacchus*, those of *Ceres*, the *Theismophoria*, the *Eleusinian Mysteries*, &c. Lastly, the Author explains the difficulties to be found in the *Senatus Consultum*, most of which run only upon grammatical points.

The fact, which occasioned the *Senatus Consultum*, happened in the year of Rome 567. before Christ 186. under the Consulate of *Sp. Postumius Albinus* and *Q. Marcius Philippus*. The worship of *Bacchus* had been long before brought into *Tuscany* by a Greek Priest. From *Tuscany* it was introduced into *Rome* and the other parts of Italy. Those mysterious Festivals, with which few persons were at first entrusted, quickly drew in a great number both of men and women, especially after they had been seasoned with

with all the pleasures, that the most unbounded prostitution can afford to private and nocturnal assemblies. Debauchery was carried to such an excess, that none could be initiated into those Mysteries, unless they renounced all modesty, though the Priests and Priestesses who presided over those *Bacchanals*, took great care to prescribe in public to any one, who desired to be admitted into them, a continence of ten days. From that infamous Fraternity came out every day poisoners and assassins. But the Magistrates knew not yet that the Festivals of *Bacchus* were the School of all those crimes. They were informed of it by an odd adventure.

A young man, named *P. Æbutius*, is desired by his mother and father-in-law to enter into the Fraternity of the *Bacchanals*, in order to fulfil a vow which his mother had made during his illness. The latter imparts this proposal to *Hispala* his Mistress, who knew the *Bacchanals* by her own experience, having many times attended thither the Lady of whom she was a slave, before she was freed. This maid having privately discovered to her Lover the whole turpitude and danger of such assemblies, dissuaded him from being initiated into them; and he earnestly desired his mother to dispense him from it, without giving any reason but his repugnancy. The mother being exasperated at this refusal, falls into a passion against her son, and in concert with her husband expels him from the house, full of indignation on account of his undutifulness, for not being willing (as she fancied) to be ten days without his Mistress.

The young man, according to the advice of one of his Aunts, complains to the Consul *Postumius*, who immediately sends for *Hispala* to be better



better informed of an affair of that importance. The Freed woman raises many difficulties grounded upon the fear of the Gods whose Myſteries ſhe durſt not diſcloſe, and upon the danger of making ſuch a declaration, after which ſhe could not ſafely live neither at Rome, nor in any other part of Italy. But at laſt, being on one ſide frightened by the threatnings of the Conſul, and on the other encouraged by the promiſes of that Magiſtrate, ſhe tells him all the circumſtances of thoſe abominable Feſtivals, beginning with their firſt institution, and ſhowing how by degrees they came to be ſo infamous.

She informs him that whereas at firſt they were celebrated only by women three times in a week, and in the day; men and women were then equally admitted into them; but however that no one was received, that was above twenty years. That now they met only in the night, and five times every month. That thoſe who out of modeſty appeared leſs tractable and complaiſant, both men and women, were ſacrificed like victims; and that after they had been thrown, with the help of ſome Machines, into ſubterraneous places, it was given out that the Gods had taken hold of them. That the men, as if they were out of their ſenſes, prophesied with fanatical contorſions; and that the women, with their hair hanging down and a torch in their hands, ran to the *Tiber*, dipt in it their lighted torches, and took them out without being extinguished, by reaſon of a mixture of lime and brimſtone which burns even in the water. That the number of the initiated perſons amounted to above 7000; and that there were among them men and women of quality.

Upon

Upon this deposition, the Consul having secured the Informers, that is, *Æbutius* and *Hispala*, imparted that affair to the Senate, who gave all the necessary orders to apprehend the Priests and Priestesses of *Bacchus*, to inform against those persons of both sexes, who had introduced so great a licentiousness into those Festivals, to prevent any private and nocturnal assembly, &c. Afterwards the Consul, having assembled the People, made a pathetic speech related by *Livy*, gave them a particular account of that affair, showed them how much the public safety and modesty were concerned in it, and exhorted them to join with him for the suppression of a Festival so prejudicial to the peace and tranquillity of the State.

By the advice of the Senate, and with the consent of the people, an exact search was made of the guilty persons of both sexes; they were put to death: the Altars and other monuments newly consecrated to *Bacchus* were thrown down at Rome, and all over Italy: the worship of that Deity was forbidden, excepting some particular cases; and the Informers received a reward for the important Service they had done to the Republic. Such was the occasion of this *Senatus Consultum*.

Among the Author's observations on *Livy's* narrative, there are two, which might be looked upon as Dissertations. The first chiefly concerns the person of *Bacchus* and the origin of his worship; and the other treats of the Festivals and Sacrifices instituted in his honour. There is in this Work a great deal of erudition attended with mythological conjectures. The Remarks upon the Inscription are mostly grammatical, as has been already said.

L O N D O N.

**I.** **T**H O' this Book came out last year, it will not be improper to take notice of it.

*Isocratis Orationes septem & Epistola. Codicibus MSS. nonnullis, & impressis melioris notæ Exemplaribus collatis, varias lectiones subjecit: Versum nem novam, notasque ex Hieronymo Wolfio potissimum desumptas adjecit* GUL. BATTIE Coll. Regal. Cantab. Socius. Cantabrigiæ, Typis Academicis. 1729. in 8vo. pagg. 448. Sold by *Abr. Vandenboeck* over against the New Church in the Strand.

The Orations reprinted in this Volume are the following. *Ad Dæmonicum Parænesis. Ad Nicoclem de Regno Oratio. Nicocles seu suasoria Oratio. Panegyrica Oratio. Ad Philippum Oratio. Oratio Arcopagitica. Oratio de Pace.* Mr. Battie says that if the Public approves this Essay, he will give us a new Edition of the other Works of *Isocrates*. They who take delight in abusing the Heathens, should read that Orator. When I read him, I admired his great honesty, and the beauty of his moral precepts. Besides this excellent qualification, *Isocrates* is admirable for the purity and politeness of his style.

**II.** Dr. *Derham* who has so well proved the existence of God from the *Phænomena* of nature in his *Physico-Theology*, has lately published *Christo-Theology, or a Demonstration of the divine Authority of the Christian Religion.* Sold by *W. Innes* at the West-End of St. Paul's.

**III.** *The usefulness and necessity of Revelation. In four Sermons preached at St. Olave, Southwark. By William Richardson, M. A. Prebendary of Lincoln, and Lecturer of St. Olave.* 1730. Sold by the same Bookseller.

**IV.** The

IV. The Latin Version of *Eusebius's* Commentary upon *Homer*, lately printed at *Florence*, is sold by *Abr. Vandenboeck* overagainſt the New Church in the Strand, where a Specimen of that Work may be ſeen.

V. The fifth and ſixth Volumes of Dr. *Samuel Clarke's* Sermons are newly come out. Among thoſe Sermons there is one upon *the vanity and ſhortneſs of human Life*. "We are born into the world, ſays that good Man, weak and defenceleſs; we grow up, ſubject to numberleſs casualties; and in the whole courſe of our lives, are perpetually expoſed to dangers which cannot be foreſeen, and to troubles which are not poſſible to be prevented. The weakneſs and imperfections of *Childhood*, the vanity and follies of *Youth*, the cares and ſollicitudes of *Manhood*, the uneaſineſs and infirmities of *Age*, follow each other in a cloſe and ſpeedy ſucceſſion. And in each of theſe ſtates, we are continually obnoxious to pains and diſeaſes of *body*; and in moſt of them, to the acuter torment of anxiety and vexations of *mind*. All which evils are increaſed by the accidents and miſfortunes of the world, by our own negligences and vices, by the wickedneſs and unreaſonableneſs of other men, by the judgments of God upon ourſelves, and by the conſequences of the judgments he inflicts for the unrighteouſneſs of others."

The vanity of human Life muſt be very certain, ſince the ſacred Writers and the wiſe Heathens have taken ſo much care to deſcribe it, and to draw moral inferences from it. This is alſo a common Topic among Chriſtian Preachers.



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